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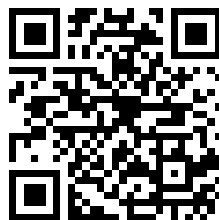
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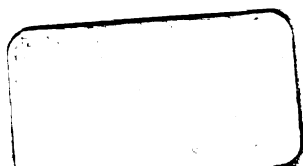




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A  
GRAMMAR  
OF THE  
PERSIAN LANGUAGE,  
&c. &c. &c.



A  
GRAMMAR  
OF THE  
PERSIAN LANGUAGE  
As it is



A  
GRAMMAR  
OF THE  
PERSIAN LANGUAGE.

TO WHICH ARE SUBJOINED,  
SEVERAL DIALOGUES;  
WITH AN  
ALPHABETICAL LIST  
OF THE  
ENGLISH AND PERSIAN TERMS OF GRAMMAR;  
AND AN  
APPENDIX,  
ON  
THE USE OF ARABIC WORDS.

BY MEERZA MOHAMMAD IBRAHEEM,

PROFESSOR OF ARABIC AND PERSIAN LANGUAGES  
AT THE HON. EAST-INDIA COMPANY'S COLLEGE, HAILEYBURY.



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TO THE HONOURABLE  
THE CHAIRMAN, THE DEPUTY CHAIRMAN,  
AND THE  
COURT OF DIRECTORS  
OF THE  
HONOURABLE EAST-INDIA COMPANY,  
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HONOURABLE SIRS,

THE results of the literary labours undertaken by your own cherished Servants, in their zeal for the well-being of your liberal Institutions, might always with propriety be dedicated to your Honourable Court; but the munificent patronage which you have vouchsafed to the publication of this Volume fully warrants me in inscribing it to you, with the warmest feelings of gratitude.

I have the honour to subscribe myself, with the greatest respect,

HONOURABLE SIRS,

Your most faithful and humble servant,

MOHAMMAD IBRAHEEM.

EAST-INDIA COLLEGE, HAILEYBURY,  
*September 1841.*



THE  
PREFACE.

---

A FOREIGNER, who is under the necessity of addressing the natives of a country in their own language, must throw himself upon their candid and indulgent criticism.

However familiar he may have become with their speech, for the purpose of daily life—whatever pains he may have taken to make himself acquainted with the style of their standard authors—he cannot fail to be aware, that there are peculiarities of expression and construction in all languages, which those who speak them as their native tongues practise unconsciously, but which a stranger can scarcely ever hope to command at will. Impressed, deeply, with a true sense of my own deficiencies, I therefore, with unfeigned humility, solicit the indulgence of my readers to the composition of the following pages; in which, for reasons sufficiently obvious, I, a native of Persia, undertake to communicate the elements of Persian Grammar to English Students, in an English dress. At the same time, I may so far venture to feel confident that my meaning will be found to be intelligibly conveyed, as the kind supervision of a liberal and benevolent friend has removed the likelihood of any material mistakes.

Nor is it only to the outward garb that this beneficial assistance has been directed: the same masterly hand has contributed to improve the substance:—and it is with sentiments of pride and gratitude, that I acknowledge the aid I have received, throughout the whole of my work, from the observations of that unrivalled Persian Scholar, and enlightened

Patron of Persian Literature, NEIL BENJAMIN EDMONSTONE, Esq. ;—of whom, I am most grieved to state, the hand of Death has since bereaved me ; and to whose honoured memory I now feel it my duty to pay this humble tribute, with extreme reverence and deep sorrow !!

Encouraged by such approbation and aid, I therefore submit this volume to the Students of the Persian Language ; trusting they will find it sufficiently accurate and serviceable ; and will derive from it facilities for the attainment of the language, which they have hitherto, it is to be apprehended, but imperfectly enjoyed.

No native of any Eastern country has hitherto attempted to exhibit the structure, genius, and idiomatic phraseology of his own language, through the medium of any European dialect. I have, nevertheless, been induced, by the peculiar circumstances of my position in this country, to venture on that arduous undertaking. It happened, that almost immediately after my arrival in England I had the honour of an appointment at the East-India College. At that time I was an entire stranger to the English tongue. I was utterly unable to use it, either for the purposes of reading or of conversation. My first duty therefore, as a Teacher of Persian, was to remedy this defect, by making myself, as speedily as possible, familiar with the native language of my pupils. With this view, I had recourse to the Elementary Works composed by the English Orientalists, for the express purpose of teaching Persian to English Students ; in order that, by reversing the process, I might become a learner of English, through their instructions in my own tongue. At the same time, I gladly availed myself of the advantages afforded me by daily intercourse and conversation with the Members of that Learned Body among whom I had the good fortune to be

placed :—and, by a persevering use of these resources, I soon had the satisfaction to find myself making rapid progress towards the attainment of my object.

In the course, however, of my studies, and especially of my instructions—now carried on for a period of above fourteen years—I have had frequent reasons to think that the existing system of teaching might be improved, and that a more *idiomatic and living character* might be given to its Rules and Principles.

It must not however be imagined, that this statement is offered with the slightest intention to underrate the labours, or disparage the acquirements, of the Orientalists who have preceded me.

The grammatical works of these distinguished Scholars have undoubtedly been most valuable instruments for the acquisition of an elementary knowledge of the Persian language. They contain, indeed, as much information as can well be derived from the study of literary composition in that language ; but still, they are wholly insufficient for the purpose of imparting to the learner any competent knowledge of its *colloquial phraseology* and *idiom*, its *peculiar turns of expression*, and its *various refinements* and *niceties* of diction.

The only extant Persian Grammars are those compiled by European Authors ; few of whom have ever even visited the people whose language they undertake to teach ; and none of whom have possessed, or could have the means of acquiring, a complete mastery of it, in all its various uses, *literary*, *technical*, and *colloquial*. Without these, however, a writer on Grammar must be necessarily and exclusively dependent upon the resources of prosaic and poetical composition. His work must consequently be, in some respects, erroneous, and

in very many points essentially defective. To supply those wants, and to rectify these defects, are the objects which I have principally in view, in the composition of the following work. I seek to teach *the Persian of Persians*;—not the Persian only of *books*. At the same time, I fully acknowledge the value of the efforts made by my learned predecessors: and if I should be found in any degree to have advanced beyond them, it will, in part, be owing to the instruction I have derived both from their merits and their failures; and not merely to the accidental circumstance, that Persian is my native speech.

In the composition of my Grammar, I have not been dependent upon the works of others, but I have endeavoured to draw materials from my own resources. The examples and illustrations which have been cited throughout this work will, therefore, be found to consist of such idiomatic expressions as are used, in their daily intercourse, by those classes of native Persians who speak the language in its greatest purity.

In my efforts, however, I have not sought to supersede, but to assist, the philological labours of others. Their works are not rendered less useful by mine; and while I attempt to correct what appears to me to be erroneous, I endeavour to supply what I consider is deficient in them. I have framed this Grammar chiefly for the use of beginners, to whom the desultory arrangement and the multifarious and complicated rules of the Grammars of the English Authors must present a discouraging obstacle. I do not profess to exhibit a *complete Grammar* of my language, *in all its extended branches and departments*: my purpose is, to give a *compendium of its structure, its idiom and phraseology, by plain rules and simple illustrations*. Although much of what is comprised in European works is, for that reason, omitted in this

Grammar, much also is contained in it that is not to be found in any other; as will appear, especially, on a reference to the various heads of *Pronouns, Prepositions, Conjunctions, Interjections, Adverbs, Diminutive Nouns, and Particles*, the formation of *Compound Epithets*, &c. &c. And I have endeavoured to lay down a more correct and simple system of Verbs and their Conjugations than is adopted in the works of my European predecessors.

The important branch of Syntax—instead of consisting, as in the other Persian Grammars, of a series of elaborate and not always correct rules, exemplified chiefly by quotations from books of Poetry, some of which are almost obsolete—is explained and illustrated in a succession of Dialogues, eight in number, composed for the occasion. The parties chiefly conversing are supposed to be an English Gentleman, who has acquired a competent knowledge of the language of Persia, and is travelling in that country for improvement; and a native Persian friend, who has also resided long enough in England to be able to converse with facility in English. The former occasionally makes mistakes, which the latter corrects;—and an opportunity is thus afforded of exemplifying some of the Rules of Syntax, in a simple, practical, and attractive manner; while, at the same time, the subjects of the several antecedent chapters of the Grammar are illustrated by examples introduced into the Dialogues, and specifically referred to as those examples occur; accompanied also with many explanatory Notes.

My chief object, in the course of these Dialogues, has been to exhibit, to the best of my ability, the genuine idiom and the colloquial and literary phraseology of the language, on a great variety of subjects: and the discussion of those subjects has been conducted with a view to afford as ample

and varied a display as possible of national sentiments and manners, and thus to furnish the Student both with instruction and amusement. They are accompanied with an English Translation, as literal as the idiom will admit: and the great difference between the idioms and modes of expression of the two languages are thus advantageously exhibited. The Vowel or Diacritical Points have been used throughout the work, in order to afford the Student the facility of pronouncing the Persian words correctly. A List also has been subjoined, in which the Student will find all the English and Persian Terms of Grammar alphabetically arranged, in parallel columns;—and in an Appendix, the Explanation, the various Forms or Measures, with proper Examples, of all the Arabic words which are of most frequent occurrence in the Persian language.

EAST-INDIA COLLEGE, HAILEYBURY,  
*September, 1841.*



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**“ THE Learner is supposed to be acquainted with the  
“ common terms of Grammar, and to know that the  
“ Persians write their characters from the right-hand to  
“ the left.”**

**SIR WILLIAM JONES.**

# PERSIAN GRAMMAR.

## OF THE ALPHABET.

1. THE Persian Alphabet, properly, consists of Twenty-four Letters; of which, Twenty are common to the Persians and the Arabs: but, in consequence of the introduction of so many Arabic words into the Persian Language, Eight more Letters, peculiar to Arabic, have been incorporated with the Persian Alphabet; which at present consists, therefore, of Thirty-two Letters.

2. These Letters, when written singly, appear as follows:—

چ	ج	ث	ت	پ	ب	ا
Ch	J	S	T	P	B	A
<i>chē</i>	<i>jeem</i>	<i>sē</i>	<i>tē</i>	<i>pē</i>	<i>bē</i>	<i>alēf</i>
ژ	ز	ر	ذ	د	خ	ح
J (French)	Z	R	Z	D	Kh	H
<i>jē</i>	<i>zē</i>	<i>rē</i>	<i>zaul</i>	<i>daul</i>	<i>khē</i>	<i>hē</i>
					(guttural, hard, as the German Ch)	
ظ	ط	ض	ص	ش	س	
Z	T	Z	S	Sh	S	
<i>zaw</i>	<i>taw</i>	<i>zaud</i>	<i>saud</i>	<i>sheen</i>	<i>seen</i>	
ک	ق	ف	غ	ع		
K	Ck	F	Gh	A		
<i>kauf</i>	<i>ckauf</i>	<i>fē</i>	<i>ghain</i>	<i>ain</i>		
			(guttural softly)			
و	ن	م	ل	گ		
V	N	M	L	G		
<i>vawve</i>	<i>noon</i>	<i>meem</i>	<i>lawm</i>	<i>gauf</i>		
		ی	ه			
		Y	H			
		<i>yē</i>	<i>hē</i>			

3. In composition, some of these letters undergo certain modifications merely in form, and assume somewhat different appearances. But the difference is very trifling; as they never lose their original forms so entirely as not to be recognised by the beginner.

Accordingly, at the beginning of a word they appear thus :

ا ب پ ت ث ج چ ح خ د ذ ر  
ز ر ژ ر س ش ص ض ط ظ ع غ ف ق  
ک گ گ گ ل م ن و ه ی

In the middle of a word, they appear thus :

ا ب پ ت ث ج چ ح خ د ذ ر  
ز ر ژ ر س ش ص ض ط ظ ع غ ف ق  
ک گ گ گ ل م ن و ه ی

And at the end of a word, they appear thus :

ا ب پ ت ث ج چ ح خ د ذ ر  
ز ر ژ ر س ش ص ض ط ظ ع غ ف ق  
ک گ گ گ ل م ن و ه ی

4. When the letters **ل** and **ا** come together, if the former precedes the latter, they are written thus, **لا**, or **لا**, or **لا**. The compound name of *Laum-Aléf*, which of course expresses its own meaning, has been given to this combination; and it is sounded as it is written, "Law."

5. The letter **ا**, at the end of a word, is sometimes written thus <sup>۳</sup>, which then goes by the Arabic name *Hamzah*.

It has other uses as well, which shall be duly explained hereafter.

6. Double letters occur in Persian; but to avoid the necessity of writing a letter twice over, the Persians have likewise adopted the Arabic mark " *Tashdeed*, "strengthenener," which is placed over the letter intended to be double.

7. When two Alēfs come together in the same word, instead of using the mark " *Tashdeed*, as in the case of other double letters, this mark ~ is placed over the letter, thus, \. This is also borrowed from Arabic; and it goes by the name of *Madda*, signifying "to draw out" or "to prolong;" and the \ over which it is placed, is then sounded *aw*, as in the words "paw," "jaw," &c. The *Madda* ~ is, in fact, the second \ horizontally placed over the other. It is sometimes, however, placed parallel to, but somewhat shorter than, the other, thus \'; and it answers the same purpose. The *Madda* is only used when the \ appears at the beginning of a word, as, without this mark, there, it is always short by position; as it is always long in the middle, or at the end of a word, by position likewise.

8. This Arabic mark ' also is sometimes placed above a consonant, to shew that the syllable ends with it: it is called *Jazm*, i.e. "to conclude," or "to fix."

9. The following eight letters appear only in words purely or originally Arabic; and in many instances will be doubly useful to a beginner, inasmuch as they point out to him the Arabian origin of the words in which they occur. They are—

ث ح ص ض ط ظ ع ق  
B<sup>2</sup>

10. Every letter (of a word) should be connected with that which follows it; except these seven,

ا ر ه ز ن ث د ذ و

#### OF THE PRONUNCIATION OF THE ARABIC LETTERS.

11. The beginner cannot fail to observe, that many of the letters, as they are set down in the order of the alphabet, have the same sounds, as

ث س ص ز ض ظ ت ط ع ا ح ه

which have been marked as S, Z, T, A, and H; and he may naturally wonder at this redundancy. In fact, there is no actual redundancy. Eight of these letters, as already stated (see p. 3), are peculiar to the Arabic, and are sounded in that language very differently from what they are in Persian. They have generally sounds very harsh and rough; some very difficult, and others almost impossible for an English beginner to imitate. Let him be consoled, however, with the assurance, that an exact imitation of these sounds is not only unnecessary, but absolutely useless to a reader of the Persian language; inasmuch as the Persians themselves, in speaking and reading their native tongue, when they come to an Arabic word in which any of those letters occur, never attempt to pronounce them as the Arabs; except, perhaps, the letter ح, which is pronounced with a stronger aspirate than the ه: they pronounce them merely like as many Persian letters as come the nearest in point of sound to them, exactly as I have set them down in the order of the alphabet. (See the Alphabet, p. 1.)



## OF VOWELS.

12. These thirty-two letters are all consonants ; with the exception of **ي و ا** which serve also as long vowels ; but the **و** is used both as a long and short vowel. When short, it answers to the vowel *u* in English, as in the words “pūt,” “pūsh,” &c. ; and when long, it answers to *oo*, as in the word “boot,” or to *u*, as in the word “brute.” The **ا** is long ; and it corresponds with “au,” as in the word “cause” ; or with “aw,” as in the word “paw.” The **ي** is also always long ; and answers to “*ee*,” as in the word “beef” ; or to “*ea*,” as in the word “beat”.\*

13. The short vowels are expressed by three small marks ; of which, one is placed above the consonant, thus **ب̇** *bă*, and answers to the short *ă* in English, as in the word “bat” ; one below the consonant, thus **ب̣** *pě*, and answers to the short *ě*, as in the word “pět” ; and the third is somewhat in the front above the consonant, thus **ش̣** *shū*, and answers to the *ū* as pronounced in the word “būll” : they are called by the Persians **زَبَر** *zabar*, **زِیَر** *zeer*, and **پِیش** *peesh* respectively, signifying “above,” “below,” and “the front” ; each of them expressing its own peculiar position with respect to the consonant.

---

\* The Indians use the vowel **ي** sometimes like *ea*, as in the word “bear” ; and the vowel **و** like *oa*, as in the word “boat” ; to which **و** and **ي** they have given the appellation of **مَجْهُول** *Majhool*, “obscure,” in contradistinction to the other instances in which they are used as long vowels, when they are called **مَعْرُوف** *Maaroof*, “distinct.” This distinction, however, is not known among the modern Persians.

14. These short vowels are sometimes doubled thus ٴ, ٴ, ٴ: they have still the same power; but with this addition, that they are sounded as if the syllable ended with a ن; thus, رَ ٴ *rān*, تَ ٴ *tēn*, دَ ٴ *dūn*.

15. Although these double marks are purely and peculiarly Arabic, and the Persians never use them; yet, as they often occur in Arabic passages and quotations, with which a Persian student must frequently meet in the course of his studies, I thought they might as well be explained here. Their collective name (in Arabic of course) is تَنْوِين *Tanween*, signifying “to pronounce or produce the sound of the letter ن”; and, separately, they go by the names نَصَب *Nasb*, جَرّ *Jarr*, and رَفْع *Rafa*, respectively, signifying the same as the short vowels in Persian.

16. Let it be remarked here, that when the letter و in the middle of a word precedes the letter ا, it loses its sound altogether in some instances; as in the words خوابیدن “to sleep,” خواستن “to wish,” &c., which are pronounced *khaubeedan*, *khaustan*, &c.: in the same manner, when it precedes the letter ي, as in the word خویش “self,” or “relation,” which is pronounced *kheesh*. And the ا in the middle of a word is used sometimes as a consonant; in which case the ʾ *hamzah* is placed over it, to distinguish it from the vowel ا; as, تَأْمُلُ *ta-ammūll*, “reflection.”

## OF SPELLING AND FORMING WORDS.

17. The beginner can have no difficulty now, in spelling and pronouncing any short Persian words, properly marked with the vowel-points. I advise him, however, to begin by pronouncing single letters; appreciating duly the sound of each consonant, and the power of the vowels, before he attempts the compounds: so let him commence as follows:—

خ	ح	چ	ج	ث	ت	پ	ب	ا
khā	hā	chā	jā	sā	tā	pā	bā	ā

ش	س	ژ	ز	ر	ذ	د
shē	sē	jē	zē	rē	zā	dā

ف	غ	ع	ظ	ط	ض	ص
fū	ghē	ē	zē	tē	zē	sē

و	ن	م	ل	گ	ک	ق
vū	nū	mū	lū	gū	kū	ckū

ی	ه
yū	hū

ح	چ	ج	ث	ت	پ	ب	ا
hān	chān	jān	sān	tān	pān	bān	ān

ش	س	ژ	ز	ر	ذ	د	خ
shēn	sēn	jēn	zēn	rēn	zēn	dēn	khān

ق	ف	غ	ع	ظ	ط	ض	ص
ckūn	fūn	ghūn	būn	zēn	tēn	zēn	sēn

ی	ه	و	ن	م	ل	ک
yūn	hūn	vūn	nūn	mūn	lūn	kūn.

## 18. COMPOUNDS OF TWO LETTERS.

بَبْ <i>beb</i>	اَبْ <i>eb</i>	جَبْ <i>jab</i>	تَبْ <i>tab</i>	بَبْ <i>bab</i>	اَبْ <i>ab</i>
حَبْ <i>haba</i>	كَبْ <i>kūb</i>	نَبْ <i>nūb</i>	دَبْ <i>dūb</i>	حَبْ <i>heb</i>	ثَبْ <i>seb</i>
بَنْ <i>ban</i>	لَتْ <i>leta</i>	كَتْ <i>keta</i>	بَتْ <i>bata</i>	مَتْ <i>mata</i>	شَتْ <i>shata</i>
هُوَ <i>hūwa</i>	فِمْ <i>fema</i>	زَكْ <i>zak</i>	رَدْ <i>rad</i>	جَسْ <i>jasā</i>	بَسْ <i>bas</i>
جَا <i>jaw</i>	بَا <i>baw</i>	بَرْ <i>bar</i>	طَلْ <i>tel</i>	صَعْ <i>sa-ā</i>	مَنْ <i>mūna</i>
گَفْ <i>gaf</i>	فَشْ <i>fash</i>	عَسْ <i>as</i>	عَرْ <i>ar</i>	لَا <i>law</i>	كَأْ <i>kaw</i>
خَسْ <i>khes</i>	بُوْ <i>boo</i>	كُوْ <i>koo</i>	شِرْ <i>sher</i>	نُوْ <i>now</i>	يَا <i>yaw</i>
نَطْ <i>nat</i>	بُصْ <i>būs</i>	اَ <i>aw</i>	آ <i>aw</i>	مَا <i>maw</i>	يَرْ <i>yar</i>
بِجْ <i>yaj</i>	بِجْ <i>bekh</i>	زَنْ <i>jan</i>	دِهْ <i>deh</i>	عِضْ <i>ez</i>	سَبْ <i>sūba</i>
كَرْ <i>ker</i>	طَشْ <i>tasha</i>	صَسْ <i>sas</i>	نِي <i>nee</i>	قِمْ <i>ckem</i>	نِجْ <i>nach</i>

لَنْ	لَبْ	هَا	پَزْ	یْتْ	فِی
<i>lan</i>	<i>leb</i>	<i>haw</i>	<i>paj</i>	<i>yūta</i>	<i>fee</i>
هَمْ	هَجْ	مَیْ	رَکْ	غِشْ	لُوْ
<i>hem</i>	<i>haj</i>	<i>may</i>	<i>reka</i>	<i>ghesh</i>	<i>loo</i>
مُغْ	شَدْ	لَذْ	بَکْ	بَدْ	هُنْ
<i>mūgh</i>	<i>sheda</i>	<i>laz</i>	<i>bak</i>	<i>bad</i>	<i>hūn</i>
فَدْ	ضَکْ	صَبْ	صُلْ	جَیْ	سُغْ
<i>fūda</i>	<i>zūka</i>	<i>sūba</i>	<i>sūl</i>	<i>jay</i>	<i>sūgh</i>
ثَمْ	کُشْ	تُرْ	لُرْ	عَدْ	قَدْ
<i>sema</i>	<i>kūsh</i>	<i>tūr</i>	<i>lūr</i>	<i>oz</i>	<i>ched</i>
گُوْ	یُوْ	پَسْ	هُلْ	بَفْ	نَدْ
<i>goo</i>	<i>yoo</i>	<i>pesa</i>	<i>hūlê</i>	<i>befū</i>	<i>nadū</i>
ظِیْ	طُرْ	غِمَ	شَا	شَوْ	کِیْ
<i>zay</i>	<i>tūr</i>	<i>ghema</i>	<i>shaw</i>	<i>shūwa</i>	<i>keya</i>

19. The sounds of the consonants, and the power of the vowels, (according to the examples already given), being perfectly regular and uniform in Persian, the beginner is now enabled, by the perusal of the preceding pages, to combine as many letters as he pleases together, and, by supplying them with the vowels as they are marked, form them into words of as many syllables as he likes. He will do well now to store his memory with as many Persian words as he can, out of those which I shall set down for him, before he begins to learn the parts of speech and the rules for the formation of sentences. Let him first learn the Persian numerals.

## OF THE NUMERALS.

20. Twenty-eight of the thirty-two letters of the Alphabet are expressed in eight words ; thus :

سَعَفَصْ	كَلَمَنْ	حُطِّي	هَوَزْ	أَجَدْ
<i>sā-afās</i>	<i>kalaman</i>	<i>Hūt-tee</i>	<i>Hav-vaz</i>	<i>Abjad</i>
ضَظَغْ	ثَخَذْ	قَرَشَتْ		
<i>zazegh</i>	<i>sakh-khez</i>	<i>Ckarashat</i>		

21. These letters have their numerical values ; and, taking the order in which they are now arranged, the first nine, that is, from ا to ط, are the units ; the second nine, that is, from ي to ص, are the tens ; the third nine, that is, from ق to ظ, are the hundreds ; and the remaining letter غ is one thousand. By the combination of these letters, according to their values of course, any number may be expressed.

22. The Persians also use figures, which is a much simpler way of calculating, having only nine units (as the English) ; with which, of course, combinations may be found indefinitely. These figures are arranged, and calculated, from left to right ; thus :

۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
1	2	3	4	5	6	7	8	9	10

and they are expressed as follows :

يَكْ دُو سِهْ چَهَارْ پَنَجْ بِشْ هَفْتْ هَشْتْ نُهْ دَهْ

23. The following lines will shew how the numbers are formed, both with letters and with figures, as well as how they are pronounced in Persian.

يَكْ ا ۱ 1	دُو ب ۲ 2	سِه ج ۳ 3	چَهَارْ د ۴ 4	پَنجْ ه ۵ 5
شِشْ و ۶ 6	هَفْتْ ز ۷ 7	هَشْتْ ح ۸ 8	نُهْ ط ۹ 9	دَهْ ي ۱۰ 10
يَاَزْدَهْ يا ۱۱ 11	دَوَاَزْدَهْ يب ۱۲ 12	سِيَزْدَهْ جب ۱۳ 13	چَهَارْدَهْ دي ۱۴ 14	پَاَنْزْدَهْ يه ۱۵ 15
شَاَنْزْدَهْ يو ۱۶ 16	هَفْدَهْ يز ۱۷ 17	هَجْدَهْ يخ ۱۸ 18	نُوزْدَهْ يط ۱۹ 19	بِيْسْتْ ك ۲۰ 20
بِيْسْتْ وَيَكْ كا ۲۱ 21	بِيْسْتْ وَدُو كب ۲۲ 22	بِيْسْتْ وَسِهْ كج ۲۳ 23	بِيْسْتْ وَچَهَارْ كد ۲۴ 24	
بِيْسْتْ وَپَنجْ كه ۲۵ 25	بِيْسْتْ وَشِشْ كو ۲۶ 26	بِيْسْتْ وَهَفْتْ كز ۲۷ 27	بِيْسْتْ وَهَشْتْ كح ۲۸ 28	
بِيْسْتْ وَنُهْ كط ۲۹ 29	سِي ل ۳۰ 30	سِي وَيَكْ لا ۳۱ 31	سِي وَدُو لب ۳۲ 32	

سی وِسَّہٗ لج ۳۳ 33	سی وِجَہَارْ لد ۳۴ 34	سی وِیْنِجْ لہ ۳۵ 35	سی وِشِشْ لو ۳۶ 36
سی وِہَفْتْ لِز ۳۷ 37	سی وِہَشْتْ لح ۳۸ 38	سی وِوْنَّہٗ لطا ۳۹ 39	چِہْلْ م ۴۰ 40
چِہْلْ وِیْکْ ما ۴۱ 41	چِہْلْ وِوْدُوْ مب ۴۲ 42	چِہْلْ وِسَّہٗ مِج ۴۳ 43	چِہْلْ وِجَہَارْ مد ۴۴ 44
چِہْلْ وِیْنِجْ مہ ۴۵ 45	چِہْلْ وِشِشْ مو ۴۶ 46	چِہْلْ وِہَفْتْ مز ۴۷ 47	چِہْلْ وِہَشْتْ مِج ۴۸ 48
چِہْلْ وِوْنَّہٗ مطا ۴۹ 49	پَنْجَاہٗ ن ۵۰ 50	شَسْتْ س ۶۰ 60	ہَفْتَادْ ع ۷۰ 70
ہَشْتَادْ ف ۸۰ 80	نَوْدْ ص ۹۰ 90	صَدْ ق ۱۰۰ 100	دَوِیْسْتْ or دَوِصْدْ ر ۲۰۰ 200
سِیْصَدْ ش ۳۰۰ 300	چَہَارْصَدْ ت ۴۰۰ 400	پَانَصَدْ ث ۵۰۰ 500	شَشْصَدْ خ ۶۰۰ 600
ہَفْصَدْ ذ ۷۰۰ 700	ہَشْصَدْ ض ۸۰۰ 800	نَہْصَدْ ظ ۹۰۰ 900	ہَزَارْ غ ۱۰۰۰ 1000



24. The Persian Ordinals are expressed thus :

پنجم 5th	چهارم 4th	سیوم 3d	دوم 2d	اول 1st
دهم 10th	نهم 9th	هشتم 8th	هفتم 7th	ششم 6th
پانزدهم 15th	چهاردهم 14th	سیزدهم 13th	دوازدهم 12th	یازدهم 11th
بیستم 20th	نوزدهم 19th	هجدهم 18th	هفدهم 17th	شانزدهم 16th
شستم 60th	پنجاهم 50th	چهل 40th	سیام 30th	بیست و یکم 21st
صد 100th	نودم 90th	هشتادم 80th	هفتادم 70th	

25. The days of the week are thus named in Persian :

چهارشنبه Wednesday.	سه‌شنبه Tuesday.	دوشنبه Monday.	یکشنبه Sunday.	شنبه Saturday.
جمعه or آدینه Friday.	پنج‌شنبه Thursday.			

They are collectively called **آیات هفته** i.e. "the seven days of the week."

#### OF SINGLE SIGNIFICANT WORDS.

26. I now proceed to put down a number of words, which, as I shall mark them with Vowel-points, as well as place under each word its exact meaning in English, will serve the

double purpose of storing the memory of a beginner with a good many useful and common words in the Persian language, and of teaching him, at the same time, how to pronounce them : and, in order to point out the words that are of Arabic origin, they shall be distinguished by the letter (A). The student is recommended, therefore, to learn and remember as many of these words as he can, before he goes any further. They will be found very useful hereafter, in the course of his study.

A. مَلَكْ Angel.	A. اِمَامْ a Leader in Religion.	پِیغمبرْ Prophet.	خُدا God.
آسْمَانْ sky.	A. مَذْهَبْ creed.	A. دِینْ Religion, Faith.	فَرِشْتَهْ Angel.
مَرْدْ man.	دُوزَخْ Hell.	بِهشتْ Paradise.	زَمِینْ Earth.
بِرادرْ brother.	مادرْ mother.	پدرْ father.	زَنْ woman.
دُخْتَرْ girl, daughter.	پسرْ boy, son.	فَرَزَنْدْ offspring, child.	خَوَاهَرْ sister.
A. عَمَّةْ paternal aunt.	A. عَمْ paternal uncle.	A. جَدَّةْ grandmother.	A. جَدْ grandfather.
نَانْ bread.	خویشْ relation, kindred.	A. خَالَهْ maternal aunt.	A. خَالْ maternal uncle.
مِیْ wine.	رَوغَنْ butter.	گوشتْ meat, flesh.	آبْ water.

اَنگُورُ grapes.	مِیوَهٗ fruit.	A. شَرَبْتُ drink.	A. شَرَابُ wine.
سَبْزِی vegetables.	شیر milk.	گُلایی pear.	سیب apple.
بَاغْبَانُ gardener.	بَاغْ fruit-garden.	دِرَخْتُ tree.	گُلُ flowers, rose.
A. کُرْسِی chair.	A. حُجْرَهٗ room.	خانَهٗ house.	بَاغْچَهٗ flower-garden.
A. قَلَمُ pen.	کاغذُ paper.	A. کِتَابُ book.	A. مَدْرَسَهٗ college.
A. شَمْعُ candle.	لَاکُ sealing-wax.	دَوَاتُ inkstand.	A. مَرْکَبُ ink.
سُوْرَنُ needle.	مِقْرَاضُ scissors.	چاقُو penknife.	مَهرُ seal, signet.
اوستادُ master.	آبْرِشَمُ silk.	رِیسمان thread.	سُنْجاقُ pin.
A. طَلَبَهٗ student.	شاگِردُ pupil.	A. مَدْرَسُ lecturer.	A. مَعْلَمُ teacher, schoolmaster.
نَمَازُ prayer.	A. مَسْجِدُ church, chapel, mosque.	A. قُرْسُ lecture.	A. سَبْقُ lesson.
A. نَصِیحتُ advice.	A. وَعْظُ preaching.	A. مَوْعِظَهٗ exhortation.	A. دُعا supplication.

دِه village.	شَهر city.	تَوْبِیْخْ reproof.	مَشَوْرَتْ A. council.
پادشاهْ or شاهْ king.	وَلَايَتْ A. dominion.	مَمْلَکَتْ A. kingdom.	قَرْیَهْ A. hamlet.
کاتبْ A. scribe.	دَبِیرْ A. counsellor.	وَزِیرْ A. minister.	مَلِکَهْ A. queen.
سِپَهسالارْ commander-in-chief.	اَمِیرْ A. commander, a prince.	سِپاهِیْ soldier.	سِپاهْ army.
عَقْلْ A. wisdom.	دانشْ learning.	حَکْمَتْ A. science, philosophy.	عِلْمْ A. knowledge.
خاکْ dust, earth.	بادْ wind.	آتشْ fire.	خَرْدْ understanding.
جَنُوبْ A. south.	مَغْرِبْ A. west.	مَشْرِقْ A. east.	هَوا A. air.
زیرْ under.	راستْ right.	چپْ left.	شَمانْ A. north.
میزْ table.	پائینْ below.	زَبَرْ upon.	بالا above.
نَمَکْ salt.	مِیزبانْ host.	مِهمانْ guest.	سُفَرَهْ table-cloth.
کاسَهْ A. basin.	ظرفْ A. vessel.	خُورِشْ eatable.	طَعامْ A. food.

گوسالَه calf.	گاؤ ox.	بَرَه lamb.	گوسفند sheep.
قاطِر mule.	مادیان mare.	اَسَب horse.	شُتُر camel.
خَرگوش hare.	اَهُو antelope.	گامیش buffalo.	خَر ass.
رُوباه fox.	گَرگ wolf.	پَلَنگ leopard.	شیر lion.
بیابان desert.	باز hawk.	تَدَرُو pheasant.	گَبْک partridge.
بیشَه forest.	چَمَن lawn.	مَرغزار meadow.	صحرا A. field.
جاشو sailor.	کشتی ship.	دَریا sea.	کُوه mountain.
سَیَل, سَیلاب torrent.	رُود, رودخانه river.	ناخدا captain, pilot.	مُعَلِّم A. mate.
بَرَف snow.	باران rain.	جُوی brook.	نَهر A. stream.
طوفان A. flood, deluge.	بَرَق A. lightning.	رَعَد A. thunder.	تَگَرگ, زَالَه hail.
چَشم eye.	سَر head.	پا or پایی foot.	دَسْت hand.
زَبان tongue.	دندان tooth.	دَهَن mouth.	گُوش ear.

D

مُوی	رُوی	اَنگُشت	دَل
hair.	face.	finger.	heart.
رَان	بازُو	کَف A.	سَاعِد
thigh.	arm.	the palm (of the hand).	wrist.
سِنَة	شَانَة	گَرَدَن	زَانُو
breast.	shoulder.	neck.	knee.
پِشَانِی	دِمَاغ	بِیْنِی	رِیش
forehead.	brain.	nose.	beard.
لَب	زَنخ	اَبَرُو	مِزْگَان
the lip.	chin.	eyebrow.	eyelid, eyelash.
زَهَرَة	جِگَر	نَشَس	گَلُو
gall-bladder.	liver.	the lungs.	the throat.
سِتَارَة or كَوَكَب A.	نَاخَن	پَنجَة	رُودَة
a star.	nail of the hand or foot.	the fist, the five fingers.	bowels.
تِیر or عَطَارِد A.	مَاه or قَمَر A.	اَفْتَاب or شَمْس A.	
Mercury.	the Moon.	the Sun.	
بَرَجِیس or مُشْتَرِی A.	بَهْرَام or مَرْتِخ A.	نَاهِید or زَهَرَة A.	
Jupiter.	Mars.	Venus.	
گَرَم	سِیَارَات A.	نَوَابِت A.	کِیَوَان or زَحَل A.
warm.	the planets.	the fixed stars.	Saturn.
تُرَش	شِیرِین	تَلَخ	سَرْد
sour	sweet.	bitter.	cold.

بَارِیکْ slender.	دَرَشْتْ coarse, thick, severe.	نَارِکْ fine, nice, delicate.	چَرَبْ oily, rich.
A. قَوِیْ strong.	لَاغَرْ thin, lean.	قَرَبْ fat.	کُلْفَتْ stout, thick.
سُرُخْ red.	سِیَاهْ black.	سَفِیدْ white.	A. ضَعِیفْ weak.
بِنَقْشْ violet colour.	کَبُودْ blue.	سَبْزْ green.	زَرْدْ yellow.
آهَنْ iron.	مِسْ copper.	A. سِیمْ or نُقْرَهْ silver.	A. زَرْ or طَلَا gold.
زَبَقْ or A. جِیَوَهْ quicksilver.	A. اَرَزِیزْ or قَلْعْ tin.	رُویْ zinc.	سَرَبْ lead.
چَنگَالْ a fork.	کَارْدْ a knife.	فُولَادْ steel.	بِرَنْزْ brass.
پِشْگِیرْ napkin.	نَلْبَکِیْ a saucer.	فَنجَانْ a cup.	بِشْقَابْ a plate.
گَبَابْ roasted.	بِرِیَانْ fried.	A. حَلَوَا sweetmeat or sweet cake.	A. خَلَالْ toothpick.
بِیْزَهْ tasteless, insipid.	خَامْ raw.	پَخْتَهْ cooked or baked.	جُوشِیدَهْ boiled.
شَکَرْ sugar.	چَايْ tea.	A. قَهْوَهْ coffee.	A. لَذِینْ delicious.
تَنْدْ (too) fast.	کَلِیدْ key.	زَکْجِیرْ chain.	A. سَاعَتْ a watch.

میانہ middling.	بد bad.	خوب good.	کند (too) slow.
شام evening.	A. صبح morning.	روز day.	شب night.
A. غروب sunset.	A. عصر afternoon.	A. ظہر noontide.	چاشت mid-day.
در door.	دیر late.	زود quick.	A. وقت time.
A. فرش carpet.	درگاہ gateway.	آستانہ threshold.	دیوار wall.
بازار market.	بالش pillow.	خوابگاہ bedstead.	بستر bed or pillow.
جواب stocking.	A. کفش shoe.	A. متاع goods.	دوکان shop.
پیراہن shirt.	A. قبا coat.	دستار turban.	کلاہ hat or cap.
گمر بند sash, belt.	A. شال shawl.	جامہ close.	شلوار trousers.
ہیزم fire-wood.	گلگیر snuffers.	شمعدان candlestick.	A. کیسہ purse.
بارگاہ court.	تاج crown.	A. تخت throne.	چوب stick.
A. غلہ corn.	گدا beggar.	دشمن enemy.	دوست friend.
سگ dog.	A. مویشی cattle.	چارپا quadruped.	انبار barn.



رُوشَن	خُوكْ or گُراز	مُوش	گُربَه
light.	hog (wild or tame).	mouse.	cat.
A. حَوْض	شیشه	آینه	تاریک
pond.	glass or bottle.	looking-glass.	dark.
دوا	ماهی	غاز	A. بَط
medicine.	fish.	goose.	duck.
A. دَلَاک	A. عَطَّار	A. جَرَّاح	A. طَبِیب
barber.	druggist.	surgeon.	physician.
A. خَیَّاط	A. بَرَّاز	A. بَقَّال	A. حَمَّام
tailor.	draper.	grocer.	bath.
A. عَصَّار	A. طَبَّاح	A. خَبَّاز	A. سَرَّاح
oilman.	cook.	baker.	saddler.
A. نَسَّاج	A. خَرَّاط	A. خَجَّار	A. خَرَّاز
weaver.	turner.	carpenter.	pedlar.
A. حَدَّاد	A. کَفَّاش	A. صَبَّاح	A. قَصَّاب
blacksmith.	shoemaker.	dyer.	butcher.
A. حَمَّاک	A. قَنَاد	A. طَبَّاع	A. صَحَّاف
engraver.	confectioner.	printer.	bookbinder.
A. صَيَّاد	A. شَمَّاع	A. نَقَّاش	A. صَرَّاف
hunter.	chandler.	painter.	banker or money-changer.
A. دَلَّال	A. عَلَّاف	A. خَمَّار	A. فَلَاح
horse &c. or cattle dealer.	corn-chandler.	wine-merchant.	husbandman.
A. رَقَّاص	A. حَمَّال	A. رَزَّاز	A. هَلَّاح
a dancer.	a porter.	rice-merchant.	cotton-carder.
A. غَوَّاص			
a diver.			

## OF NOUNS.

27. The form and construction of the Persian Nouns are extremely simple and regular: there are no varieties of "Declension," or of "Articles"; nor is there any difference of termination, to mark the Gender, either in Substantives or Adjectives. All inanimate things are neuter: rational beings have different names to distinguish the sexes; as, <sup>مَرَدٌ</sup> "man," <sup>زَنٌ</sup> "woman," <sup>پَسَرٌ</sup> "boy," <sup>دُخْتَرٌ</sup> "girl," &c.; and animals have either the Adjectives, <sup>نَرٌ</sup> "male," and <sup>مَادَهٌ</sup> "female," affixed or prefixed to them, to mark their genders; as, <sup>شیرِ نَر</sup> "a lion," <sup>شیرِ مَادَه</sup> "a lioness"; <sup>مَادَه گاو</sup> "a cow," <sup>گاوِ نَر</sup> "a bull"; or, in some cases, they have also their proper names; as, <sup>میش</sup> "an ewe," <sup>غُوج</sup> "a ram," <sup>نَرِیان</sup> "a horse," <sup>مادیان</sup> "a mare," <sup>خروس</sup> "a cock," <sup>ماکیان</sup> "a hen," &c.

## OF THE CASES.

28. The Cases are decided by certain Particles, prefixed or affixed to the Noun: the Nominative never, and the Genitive but seldom, stands in need of such addition: the Dative is obtained by prefixing the syllable <sup>بِ</sup> to the Noun; and the Accusative, by affixing the particle <sup>را</sup>; though sometimes it is affixed to the Dative as well; in which case, of course, no prefix is used. The Ablative Case is formed by placing the Particle <sup>از</sup>, and the Vocative by placing the Particle <sup>ای</sup>, before the Noun.

## EXAMPLES.

پَدَر "A Father."

N. &amp; G. پَدَر the father.

D. بَدَر to the father.

Ac. پَدَرَا the father.

Ab. اَز پَدَر from the father.

V. اَی پَدَر O father !

بِرَادَر "A Brother."

N. &amp; G. بِرَادَر the brother.

D. بَبِرَادَر to the brother.

Ac. بِرَادَرَا the brother.

Ab. اَز بِرَادَر from the brother.

V. اَی بِرَادَر O brother !

پَسَر "A Boy."

N. &amp; G. پَسَر the boy.

D. بَبَسَر to the boy.

Ac. پَسَرَا the boy.

Ab. اَز پَسَر from the boy.

V. اَی پَسَر O boy !

دُخْتَر "A Girl."

N. &amp; G. دُخْتَر the girl.

D. بَدُخْتَر to the girl.

Ac. دُخْتَرَا the girl.

Ab. اَز دُخْتَر from the girl.

V. اَی دُخْتَر O girl !

## REMARKS ON A FEW EXCEPTIONS.

29. The above rules are quite regular ; and general enough for a beginner to be always on the safe side, if he observes them in the formation of the different Cases of any Persian Substantive or Adjective, Noun or Pronoun : but, at the same time, he will do well to peruse the following remarks, and to commit as many of them as he can to memory : they will be of great use to him in the course of his studies.

30. A Noun may be put in the Dative Case by affixing the Particle *ل*, instead of placing the *ب* before it ; as, for

instance, *پسر را دیدم* “I saw the boy,” or *پسر را گفتم* “I spoke to the boy”; the Noun *پسر* having the affix *را* in both the Accusative and Dative Cases: but when the Particle *ب* is prefixed, the Noun is always in the Dative Case, and never in the Accusative.

31. When the Accusative is used indefinitely, the Particle *را* is altogether omitted; as, *می نوشیدم* “I drank wine,” instead of *می را نوشیدم* “I drank *the* wine.”

32. A Noun may also be put in the Vocative Case by affixing the long *آ*, instead of prefixing the Particle *ای*; but this form generally implies supplication, entreaty, or some such emphatic address; as, *پروردگارا* “the Lord,” “O Lord!” *پادشاه* “the king,” “O king!” *دوست* “a friend,” “O friend!”

33. When two Nouns come together in Persian, in some instances, the short vowel (َ) *زیر* is placed under the last letter of the preceding Noun: this takes place when one Noun governs another, as in the Genitive Case; as, *پدر دختر* “the girl’s father,” or “the father of the girl.” Here we see the vowel (َ) placed under (ر), the last letter of the Noun *پدر*, which precedes and governs the other Noun *دختر* in the Genitive: but if this letter happen to be a quiescent *ه*, or a *ی*, instead of placing the (َ) under it, the short Alēf (َ) or the Hamzah is placed over it, and the *ه* and *ی*, so accented, are, in both instances, pronounced “*yē*”; as, *بندۀ خدا* “the servant of God”; *خانۀ پدر* “the father’s house”; *ماهی دریا* “the fish of the sea”; &c.

34. Should the last letter be an ا, as جا “place,” or , as بُ “fragrance,” the letter ی — either with the (◌) under it, or with the (◌) over it—is added to the end of the word ; as, جاي پدر or جاي پدر “the place of the father,” بوي گل or بوي گل “the fragrance of the rose.” The latter form, however, is the most common of the two.

35. If the preceding Noun, however, be a part of the following one, as شمشير فولاد “a sword of steel,” the Genitive may be obtained by placing the Particle از before the second Noun ; but in such instances, the preceding Noun should be made definite, either by adding the ی of unity to the end of it, or placing a Numeral before it ; as, شمشيري از فولاد “a sword of steel,” or دوشمشير از فولاد “two swords of steel,” i.e. swords made out of the steel.

#### OF THE PLURALS.

36. In Persian, Rational beings, whether masculine or feminine, form their Plurals by adding آن (awn) to the Singular ; as, مرد “a man,” مردان “men” ; زن “a woman,” زنان “women” : Inanimate things, by adding ها (haw) ; as, گل “a flower,” گله “flowers” : and Animals, either by adding آن, as in the case of rational beings, or ها, as in that of inanimate things ; as, اسب “a horse,” اسبان or اسبها “horses.” It depends upon the taste and the choice of the judicious writer which to prefer, as being more suitable to the occasion ; though I may safely recommend the learner always to prefer the ها in all prose writings, as is generally done by the Persian writers themselves ; but in poetry, the Muses are the best instructors. The celebrated bard سعدی (Sādy) himself has yielded to their authority, and sacrificed at their

altar : in one instance (but I believe the only one in all his writings) he has indeed been compelled, as it were, to form the Plural even of an inanimate thing, by adding آن to the Singular ;— a transgression, of which none but himself (though only for once) could venture to be guilty ; and for which, nothing but the splendid composition in which it occurs could have secured him against the censure of the Learned. It occurs in a beautiful couplet, in one of the author's most famous poems on the Praises of the Divinity. The couplet runs thus :

بَرگِ دِرَخْتَانِ سَبْزِ نَظَرِ هُوشیارِ  
 هر ورقِ دفترِ یست معرفتِ کردگارِ

I translate it word for word, thus :

“ The foliage of the verdant *trees*, in the sight of an intelligent being ; ”  
 “ Every leaf is a volume on the knowledge of the Divinity.”

The reader will observe the second word دِرَخْتَانِ “ *trees*,” in the couplet just cited, is the Plural of دِرَخْتِ “ a tree,” to which, in this instance, آن, instead of ها, has been added by the poet.

37. When a Noun, the Plural of which may be formed in آن, ends in the Singular Number, in ل or ر, the letter ی is, for the most part, interposed between such final letter and the Particle آن, in forming the Plural Number ; as, کدا “ a beggar,” گدایان “ beggars” ; بدگو “ an evil-speaker,” بدگویان “ evil-speakers” : and those Nouns that end in quiescent ة form their Plurals in گان when the ة is omitted, except they be written separately, which, however, is seldom or never the case ; as, فرشته “ an angel,” فرشتگان “ angels” ; بچه “ an infant,” بچگان “ infants,” which are hardly ever written فرشته گان or بچه گان.

38. In imitation of the Feminine Plural of Arabic words, which is invariably formed by the affix **آت**, some modern writers, of no great authority however, have formed the Plurals of a few Persian Nouns of the Neuter Gender in **آت** also ; or, if the Singular ends with the quiescent **ه**, in **جات** ; as, **نَوَازِش** “a favour,” **نَوَازِشَات** “favours” ; **نِوِشْتَه** “a letter,” **نِوِشْتَجَات** “writings.” The instances are, luckily, very few ; and it is too vulgar to encourage imitation.

39. The Cases of a Noun in the Plural Number are formed in the same manner, and by the same Particles, as in the Singular.

## EXAMPLES OF RATIONAL BEINGS.

## SINGULAR.

مَرَد	زَن	بچه	گدا	بدگو
“A Man.”	“A Woman.”	“An Infant.”	“A Beggar.”	“Evil-speaker.”

## PLURAL.

	“Men”	“Women”	“Infants”	“Beggars”	“Evil-speakers”
N. & G.	مَرَدَان	زَنَان	بچهگان	گدایان	بدگویان
D.	بِمَرَدَان	بِزَنَان	بِبچهگان	بِگدایان	بِبدگویان
Ac.	مَرَدَانِرا	زَنَانِرا	بچهگانِرا	گدایانِرا	بدگویانِرا
Ab.	ازمَرَدَان	اززَنَان	ازبچهگان	ازگدایان	ازبدگویان
V.	آی مَرَدَان	آی زَنَان	آی بچهگان	آی گدایان	آی بدگویان

## 40. OF IRRATIONAL BEINGS.

SINGULAR.				
	شیرِ نَر	شیرِ مادَّة	بَرَّة	آهُو
	"A Lion."	"A Lioness."	"A Lamb."	"An Antelope."
PLURAL.				
N. & G.	شیرِهایِ نَر or شیرانِ نَر	شیرِهایِ مادَّة or شیرانِ مادَّة	بَرِّها or بَرگان	آهُویانِ or آهُوا or آهُوان
D.	بِشیرِهایِ نَر or بِشیرانِ نَر	بِشیرِهایِ مادَّة or .... &c.	بِبرِّها or ... &c.	بِآهُوا or .... or .... &c.
Ac.	شیرِهایِ نَرِا or شیرانِ نَرِا	شیرِهایِ مادَّةِرا or .... &c.	بَرِّهَرا or ... &c.	آهُویارا or .... or .... &c.
Ab.	ازِشیرِهایِ نَر or ازِشیرانِ نَر	ازِشیرِهایِ مادَّة or .... &c.	ازِبرِّها or ... &c.	ازِآهُوا or .... or .... &c.
V.	آیِ شیرِهایِ نَر or آیِ شیرانِ نَر	آیِ شیرِهایِ مادَّة or .... &c.	آیِ بَرِّها or ... &c.	آیِ آهُوا or .... or .... &c.

## 41. OF INANIMATE THINGS.

SINGULAR.				
	نَآن	آفتاب	خانَة	گُو
	"Bread."	"The Sun."	"A House."	"A Ball."
PLURAL.				
N. & G.	نَآنِها	آفتابِها	خانِها	گُوِها
D.	بِنَآنِها	بِآفتابِها	بِخانِها	بِگُوِها
Ac.	نَآنِها را	آفتابِها را	خانِها را	گُوِها را
Ab.	ازِ نَآنِها	ازِ آفتابِها	ازِ خانِها	ازِ گُوِها
V.	آیِ نَآنِها	آیِ آفتابِها	آیِ خانِها	آیِ گُوِها



42. In conclusion, let the reader remember, that what has been stated with regard to Rational Beings forming their Plurals in *آن*, *یان*, or *گان*, refers more strictly to poetry, and the higher classes of prose compositions. In the ordinary writings of the day, or even in refined conversation, it is by no means forbidden (or it is even better) to form all the Persian Plurals, of whatever kind, uniformly in *ها*. Nothing is more common in conversation, in Persia, than to say *مردها* “men,” *زنها* “women,” *بچه‌ها* “children,” *گداها* “beggars,” and numerous similar instances of *ها* implying the Plurals of both Rational and Irrational Beings. I shall only add, that if a foreigner, speaking good Persian, adheres uniformly to the use of the *ها*, in forming the Plural, he will be much nearer the mark than one who attempts to put the rigid rules of grammar into practice with regard to the Plurals of the three different classes of Nouns; as I am quite sure that the latter will many times oftener appear pedantic, than the former will fall into a slight error of idiom.

#### OF ADJECTIVES.

43. The Persian Adjectives, whether of Number or otherwise, admit of no variation, but in the degrees of comparison: in other respects, they uniformly follow the Substantive, without partaking of the changes which the latter may undergo in Number or Case; excepting in the Accusative Case, when the Particle *را* is affixed to the Adjective, instead of being affixed to the Substantive; as will be seen in the following examples:—

<i>جوان</i> “young.”	<i>پیر</i> “old.”	<i>بیمار</i> “sick.”
	<i>خوب</i> “good.”	<i>بد</i> “bad.”

SINGULAR.	PLURAL.
مَرْدِ خُوبٌ "a good man."	مَرْدَانِ خُوبٌ "good men."
بِمَرْدِ خُوبٌ "to a good man."	بِمَرْدَانِ خُوبٌ "to good men."
مَرْدِ خُوبِ را "the good man."	مَرْدَانِ خُوبِ را "the good men."
از مَرْدِ خُوبِ "from a good man."	از مَرْدَانِ خُوبِ "from the good men."
ای مَرْدِ خُوبِ "O good man!"	ای مَرْدَانِ خُوبِ "O good men!"

In like manner, اَسَبٌ "a horse," اَسَبِ بَد, اَسَبِ بَد, اَسَبِ بَدْرَا; &c.

44. Simple Adjectives are frequently used in the *Plural*, to express *qualified* Substantives; as, خُوبَانٌ "good men," بَدَانٌ "bad men"; جَوَانَانٌ "youths," پِیرَانٌ "old men"; بَیمَارَانٌ "sick persons; but these Plurals (which, be it remembered, must always be formed in اَن) invariably signify Rational Beings, and, chiefly, those of the Masculine Gender. But when Compound Adjectives are thus used as Qualified Substantives (though forming their Plurals in اَن), they are not confined to any particular Gender: they may be either Masculine or Feminine, as the expression itself may indicate; as, دِلْبَرَانٌ "the ravishers of hearts"; which is evidently intended to be Feminine; دِلْ آوَرَانٌ "the bold-hearted," "heroes," which is obviously Masculine; and دِلْ خَسْتَنَانٌ "the afflicted in heart," which may belong to either Gender.

#### OF COMPARISON.

45. There are two Particles of Comparison in Persian, تَر and تَرِین. The Positive is made Comparative by affixing تَر, and Superlative by adding تَرِین; as, بَهِ "well," بَهِتَر "better";

بَهِتَرِینَ “best”; بَدَ “bad,” بَدْتَرِ “worse,” بَدْتَرِینَ “worst”;  
 جَوَانِ “young,” جَوَانْتَرِ “younger,” جَوَانْتَرِینَ “youngest”; &c.  
 The Particle اَز, in Persian, is an equivalent to “*than*”  
 expressed in English after a Comparative; with this difference only, that in Persian it may be expressed either after  
 or before the Comparative; as, پَدَرِ جَوَانْتَرِ اَزِ مَادَرِ “the father  
 (is) younger than the mother”; which may also be expressed,  
 پَدَرِ اَزِ مَادَرِ جَوَانْتَرِ, &c.

The following are a few more Examples :

[N. B. The reader will observe, that, in all the following sentences, *no Verbs* have been employed : the reason of the omission is, that the reader being supposed to be as yet unacquainted with the Persian Verbs, I did not like to introduce any, before he had received instructions on the subject. He can place any verb he pleases (as soon as he has learned the Verbs) at the end of each of these sentences, to make them complete.]

COMPARATIVE.

کتابِ اَزِ بازیِ بَهِتَرِ	Book ( <i>i.e.</i> reading) (is) better than play.
هِنْدِ اَزِ اَنگِلِستانِ گَرَمِ تَرِ	India (is) warmer than England.
پَدَرِ اَزِ پَسَرِ جَاهِلِ تَرِ	The father (was) more ignorant than the son.
اَنگِلِستانِ آبادِ تَرِ اَزِ رُوسِ	England (became) more populous than Russia.
زَنانِ نازِکِ تَرِ اَزِ مَرَدانِ	Women (are) more delicate than men.
فارِسیِ آسانِ تَرِ اَزِ عَرَبِیِ	Persian (is not) easier than Arabic.
دُستانِ مَهرَبانِ تَرِ اَزِ	Friends (are not) kinder than relations.
خویشانِ	

## SUPERLATIVE.

خُدا بَهِتَرِینِ یَاوَرانْ	God (is) the best of helpers.
وفا خُوبَتَرِینِ صِفَتِها	Fidelity (is) the best of qualities.
دانش بَهِتَرِینِ گَجهَا	Knowledge (is) the best of treasures.
سَکْ مَهرَبان تَرِینِ جانَوَرانْ	The dog (is) the most affectionate of animals.
طَمَعْ بَدَتَرِینِ عَیْبِها	Avarice (is) the worst of vices.
شیرِین تَرِینِ میوِها اَنگُورْ	The sweetest of fruits (is) the grape.
بَدَتَرِینِ گُناها نِ دُرُوعْ	The worst of crimes (is) falsehood.

## 46. OF DEFINITE AND INDEFINITE NOUNS.

The Persian Nouns are for the most part generic, and Definite in their significations. For instance, **مَرَد**, **زَن**, **اَسَب**, **کِتَاب**, “man,” “woman,” “horse,” “book”: each of these Nouns, as it now stands by itself, signifies its own kind in general; and in composition, when used in this form, each would signify a particular one, or, if used in the plural, a particular collection of its kind; as in English would be expressed, “the man,” “the woman,” &c.

47. These Nouns may be made Indefinite, or, to express unity by adding the letter **ی**; termed **یائِ تَنکِیر**, the indefinite **ی**; or **یائِ وَحَدَت**, that of unity; as, **مَرَدِی**, **زَنِی**, **اَسَبِی**, **کِتَابِی**, “a certain man,” “a certain woman,” &c. If the Noun, however, ends in the quiescent **ه**, as **بَچَه** “an infant,” instead of adding the **ی**, the Hamzah (ء) is placed over the **ه**; as, **بَچَہ** and pronounced “bacha-ee,” “a certain infant.”

48. Abstract Nouns are formed in the same manner ; as, دوست “a friend,” دوستی “friendship,” مردی “manliness,” &c. An Abstract Noun is easily distinguished from an Indefinite Noun, when properly pronounced. In an Indefinite Noun, the accent is placed on the last syllable but one ; that is, upon مَر, and upon دُو, in the words مردی and دوستی : and in the other instance, it is placed on the last syllable ; that is, upon دی and تی in the same words ; or upon شا and هی in the word پادشاهی “a certain king *or* sovereignty” : and, to distinguish them in writing, it is better always to place the Hamzah (ه) over the final ی in the Abstract Nouns ; thus, بیکاری “idleness,” مهمانی “entertainment,” &c. The quiescent ة is changed for the letter گ in Abstract Nouns, instead of placing the ه over it, as in Indefinite Nouns ; thus, بچگی “infancy,” هرزگی “foolery,” &c.

49. Another use of this ی at the end of a Noun, is to denote connection or relation ; as, حافظ شیرازی “Haufez (the Poet) of Shiraz” ; زنان بغدادی “the women of Bagdad.” In this case, the accent is placed on the last syllable, that is, upon زی and دی in شیرازی and بغدادی, without the Hamzah (ه) when they are used as Adjectives, as in the above instance : but when such Nouns are used as Substantives, the ه (Hamzah) is interposed between the last letter of the Noun (which must have the (و) زیر under it) and the final ی : and the accent is then placed upon the (ه) Hamzah, in pronouncing the word ; thus, شیرازی “a certain person of Shiraz,” &c.

50. Although this ی, termed یائی نسبت, that is, of con-

nection or patronymic, is purely Arabic, yet it is so extensively used in Persian as to render it quite necessary for a beginner to understand the nature of it.

51. *یَا لَیَّاتُ* the *ی* is sometimes added to a Verbal Noun, to express fitness, suitableness, &c.; as, *کَرْدَنِی* “fit to be done,” *خُورْدَنِی* “fit to eat,” &c.: and sometimes to intimate an event or circumstance; as, *رُزِیَ کِه* “the day *that* or *which*,” &c., *وَقْتِیَ کِه* “the time *when*”; meaning, *in both places*, to describe some event or circumstance. It is, in this sense, called the *یَا اِشَارَتُ*, that is, of Intimation.

52. This *ی* has also several other little uses in Persian; but they being either very rare, or purely poetical, I have not thought it necessary to detain the reader in order to explain them.

#### OF PRONOUNS.

53. The Persian Pronouns have also two Numbers, Singular and Plural; and there is no difference of Gender, except in the Third Persons of irrational and inanimate things. The Pronouns belonging to these two are the same, and may also be used for rational beings; but such as are peculiar to the latter should not be used for any other.

The following are the separate Personal Pronouns:

SINGULAR.	PLURAL.
مَنْ “I.”	ما “We.”
تُو “Thou.”	شِما “You.”
اُو “He” or “She.”	اِیْشان “They.”
وِی “He” or “She.”	—
اَن “It.”	اَنها “They.”

54. These are declined as any other Nouns ; except that the letter **ن** in the First Person, and the letter **و** in the Second Person Singular, are left out when the Particle **ا** is added to the Pronoun : and in the Third Person of both numbers, in the Dative Case, the letter **د** may also be interposed between the Particle **ب** and the first **ا**, which in some instances is altogether omitted ; as will be seen in the following examples :

SINGULAR.				
N. & G.	مَنْ	تُو	وَيَ or اُو	اَنْ
D.	بِمَنْ	بِتُو	بِوَيَ, بِدُو or بِاُو	بِاَنْ or بِدَان
Ac.	مَرَا	تَرَا	وَيَرَا or اُوْرَا	اَنْرَا
Ab.	اَزْمَنْ	اَزتُو	اَزوَيَ اَزو	اَزْاَنْ
V.	اَيَ مَنْ	اَيَ تُو	اَيَ اُو	اَيَ اَنْ
PLURAL.				
N. & G.	مَا	شُما	اَيْشان	اَنْها or اَنْان
D.	بِما	بِشُما	بِدِيشان or بَايشان	بِاَنْها or بِدِاَنْها or بِاَنْان
Ac.	ما را	شُما را	اَيْشان را	اَنْها را or اَنْان را
Ab.	اَزما	اَزشُما	اَزايشان	اَزْاَنْها اَزْاَنْان
V.	اَيَ ما	اَيَ شُما	اَيَ اَيْشان	اَيَ اَنْها اَيَ اَنْان

55. The RECIPROCAL PRONOUN **خود** "self" or "own," applicable to *persons* of both sexes, as well as to *things*, may be declined in the same manner : it may also be added to the Personal Pronouns, in all the Cases, for the sake of emphasis ; as,

SINGULAR.	PLURAL.
مَنْ خُود	ما خُود
تُو خُود	شُما خُود
اُو or وَيَ خُود	اَيْشان خُود
اَنْ خُود	اَنْها or اَنْان خُود

56. The POSSESSIVE PRONOUNS may be rendered in two ways in Persian ;—by declining a Noun before the Nomina-tive Cases of all the Personal Pronouns, excepting the Accu-sative, where the affix را is added to the Pronoun ; or by declining a Noun with the Personal Pronouns constructed as it were thus, اَمْ "My," اَت "Thy," اَش "His," مان "Our," تان "Your," شان "Their." The ا in the three former is omitted, and the Nouns joined only to م, ت, ش, excepting when the Noun ends in quiescent ة ; as will be seen in the following examples : اَمْ خَانَهْ "My house," اَت خَانَهْ "Thy house," &c.

SINGULAR.	PLURAL.
پَدَرِمَ or پَدَرَمْ "My father."	پَدَرِمَانُ or پَدَرِمَا "Our father."
پَدَرَتُ or پَدَرَتُو "Thy father."	پَدَرِشْمَا or پَدَرَتَانُ "Your father."
پَدَرَوِ or پَدَرَاوُ or پَدَرَش "His father."	پَدَرِشَانُ or پَدَرَايشَانُ "Their father."

To which, also, the Reciprocal Pronoun may be added ; thus :

کِتَابِ خُودَمَ "My own book."	کِتَابِ خُودَش "His own book."
کِتَابِ خُودَتَ "Thine own book."	کِتَابِ خُودِمَانُ &c. &c.
کِتَابِیْ خُودَمَ "My own books."	کِتَابِیْ خُودِمَانُ "Our own books."
دُوسَتَمَ or دُوسَتِ مَن "My friend."	دُوسَتِ خُودَمَ "My own friend."
بِرَادَرَتَ or بَرَادَرَتُو "Thy brother."	بِرَادَرِ خُودَتَ "Thine own brother."
اَسَبِشَ or اَسَبَاوُ "His horse."	اَسَبِ خُودَش "His own horse."
بَاغِهَائِمَ or بَاغِهَائِ مَن "My gardens."	بَاغِهَائِ خُودَمَ "My own gardens."
شُتْرَهَائِ or شُتْرَهَائَانُ "Your camels."	شُتْرَهَائِ خُودَتَانُ "Your own camels,"

&c. &c. &c.



57. The three Pronouns may also be used together ; thus :

SINGULAR.	PLURAL.
مَنْ خُودَمْ "I, myself."	مَا خُودِمَانْ "We, ourselves."
تُو خُودَتْ "Thou, thyself."	شُما خُودَتَانْ "You, yourselves."
اُو خُودَشْ "He, himself."	اِيْشانْ خُودَشَانْ "They, themselves."

#### 58. OF DEMONSTRATIVE PRONOUNS.

The following are the Demonstrative Pronouns.

اِيْنْ "This" (rational, or otherwise).	اَنْ "That" (rational, or otherwise).
اِيْنِها "These" (rational, or otherwise).	اُنْها "Those" (rational, or otherwise).
اِيْناَن "These" (rational beings only).	اَنانْ "These" (rational beings only).

59. These Pronouns may also be declined like any other of the preceding kinds, and with or without the Reciprocal or Possessive Pronouns, or with the Reciprocals alone ; as,

SINGULAR.	EXAMPLES.	PLURAL.
اِيْنْ خُودْ This, him, her, or it—self.		اِيْناَنْ خُودْ } These, themselves, &c. or اِيْنِها &c. }
بِدينْ خُودْ To this, him, her, or it—self.		بِاِيْناَنْ خُودْ } To these, themselves, or بِدينِها &c. } &c.
اَزِيْنْ خُودْ From this, him, her, or it—self.		اَزِيْناَنْ خُودْ } From these, themselves, or اَزايْنِها &c. } &c.
اِيْنْ خُودَشْ This, him, her, or it—self.		اِيْناَنْ خُودَشَانْ } These, themselves, &c. or اِيْنِها &c. }

SINGULAR.	PLURAL.
این خودش را This, him, her, or it—self.	اینان خودشانرا } These, themselves. or اینها &c. }
ازین خودش From this, him, her, or it—self.	ازاینان خودشان } From these, themselves. or ازاینها &c. }
آن خود That, him, her, or it—self.	آنان خود } Those, themselves. or آنها &c. }
بدان خود } To that, him, her, or it—self. or بدان خود }	بانان خود } To those, themselves. or بدانها &c. }
ازآن خود From that, him, her, or it—self.	ازآنان خود } From those, themselves. or ازآنها &c. }
آن خودش That, him, her, or it—self.	آنان خودشان } Those, themselves. or آنها &c. }
آن خودش را That, him, her, or it—self.	آنان خودشانرا } Those, themselves. or آنها &c. }
ازآن خودش From that, him, her, or it—self.	ازآنان خودشان } From those, themselves. or ازآنها &c. }

60. When این "This" is prefixed to a Noun, so as to form one word altogether, it is sometimes changed into ام; as, امروز "This day," امشب "This night," امسال "This year," &c. I do not, however, recollect any other instance in which این is so changed; and I rather believe that these are the only instances that could be cited.

## 61. OF RELATIVE PRONOUNS.

The Relative Pronouns are two, in Persian: **کِه** "Who," relating to Persons more particularly, but sometimes to Animals, and to Things also; and **چِه** "Which," relates exclusively to Things. They may be declined with any one, or all, of the Personal, Possessive, Demonstrative, and Reciprocal Pronouns; thus:

[N. B. It is superfluous to observe, that, to make sense of these Examples, a *Verb* must be added.]

SINGULAR.	PLURAL.
<b>مَنْ کِه خُوْدَم</b> I, who, myself.	<b>مَا کِه خُوْدِمَان</b> We, who, ourselves.
<b>تُو کِه خُوْدَت</b> Thou, who, thyself.	<b>شُمَا کِه خُوْدَتَان</b> You, who, yourselves.
<b>اُو کِه خُوْدَش</b> He ( <i>or</i> she) who, himself ( <i>or</i> herself).	<b>اِیْشَان کِه خُوْدَشَان</b> They, who, themselves.

<b>پَدَرِ مَنْ کِه</b>	My father, who &c.
<b>پَدَرِ مَنْ کِه خُوْدَش</b>	My father, who, himself &c.
<b>پَدَرِ تُو کِه خُوْدَا</b>	Thy father, who — himself &c.
<b>پَدَرِ اُو کِه خُوْدَش را</b>	His ( <i>or</i> her) father, who — himself &c.
<b>بَرَادَرِ مَنْ کِه بَخُوْد</b>	My brother, who — to himself &c.
<b>خَوَاهَرِ تُو کِه بَخُوْدش</b>	Thy sister, who — to herself &c.
<b>مَادَرِش کِه بَمَنْ</b>	His mother, who — to me &c.
<b>دُوَسْتِ تُو را کِه اَزْ مَنْ</b>	Thy friend, whom — from me &c.
<b>کِتَابِ مَنْ کِه بَاوْخُوْد</b>	My book, which — to he himself &c.

خانه که از پدر خودم	The house, which, — from my own father &c.
آن اسب که از برادرم خودش	That horse, which, from my brother himself &c.
اسبها که بخودتان	The horses, which, — to yourselves &c.
کتابها که از خودمان	The books, which, — from ourselves &c.
&c.	&c.

## INANIMATE THINGS.

آنچه بدو خود	That, which, — to himself &c.
آنچه بایشان خودشان	That, which, — to themselves &c.
آنچه ما خودمان از تو	That, which, we ourselves — from thee &c.
آنچه شما خوداز او	That, which, you yourselves — from him &c.
آنچه ایشان خودشان بمن	That, which, they themselves — to me &c.
آنچه پدرم خودش بوی	That, which, my father himself — to him &c.
آنچه برادرانت خوداز ایشان	That, which, thy brothers themselves — from them &c.
آنچه خود از خانه پدر خودش	That, which he, — from the house of his own father &c.

62. When the Relative Pronoun **که** comes after an Indefinite Noun, the Noun, although it may have the Indefinite Particle **ی**, still will become Definite; as, **پادشاهی** “A certain king,” **پادشاهی که** “That king, who,” **مردی** “A certain man,” **مردی که** “The man, who,” **چیزی** “Any thing,” **چیزی که** “The thing, which”: and the same in the Plural, &c.

63. OF INTERROGATIVE PRONOUNS.

The Pronouns <sup>کِ</sup> and <sup>چِه</sup> may also be used Interrogatively ; as, “ Who ? ” and “ What ? ” In the Oblique Cases of these Pronouns, however, the final *s* is absorbed before the syllable *را* ; as, <sup>کِرا</sup> “ Whom ? ” “ To whom ? ” or “ Who for ? ” and <sup>چِرا</sup> “ Why ? ” or “ What for ? ” And in the former of these, the *s* may be changed into <sup>ی</sup> also ; as, <sup>کِی</sup> “ Who,” for persons only : and when reference is made to more than one object, the Pronouns <sup>کُدام</sup> or <sup>کُدامین</sup> must be used ; as, <sup>کُدامَ مرد</sup> “ Which man ? ” <sup>کُدامین زن</sup> “ Which woman ? ” <sup>کُدام راه</sup> “ Which road ? ” <sup>کُدامین خانه</sup> “ Which house ? ” In all these instances, the meaning is “ which ” particular *one*, out of *many* things of the same kind.

64. The Interrogative Pronouns may be used along with the others ; as follows :

[N.B. An Interrogative sentence can hardly be rendered perfect without a Verb ; but as the beginner is supposed to be, as yet, unacquainted with the Persian Verbs, a vacant place is left, thus —, where the Verb ought to come, in all the following sentences : the corresponding places in the English, however, are supplied with Verbs, printed in *Italics*.]

کِی — آن مَرْدَکَ خُودَش	Who <i>was</i> that man who himself &c. ?
تُو اَزْکَ اَیْنِ اَسْبَرَا —	Of whom didst thou <i>purchase</i> this horse ?
شُما چِرا اِمْرُوزِ بَخَانَه مَن —	Why did you to-day <i>come</i> to my house ?

تُو خُو دَا زِ کِی بَهِتَرُ —	Thou thyself, than whom better art thou ?
اِیْشان اَز ما چِه —	What do they wish from us ?
کُدام اَز بِرادرانِ تَرا —	Which of thy brothers did he beat ?
کِرا خُو دُ بَخانَه مَن —	Whom didst thyself bring to my house ?
تُو اَز بِرادرش چِه —	What didst thou ask of her brother ?
اِینهارا تُو خُو دَا زِ کِه —	Of whom didst thou learn these things ?
کِه — آن مَر دِکِه اِین را —	Who was the man who did this ?
بَهِتَر اَز اِینها کُدام —	Which is better than these ?
اِین گُلرادر زَبانِ فارسی چِه —	What do they call this flower in the Persian tongue ?
آن زَن چِرا خُو دُش بَتُو —	Why did not that woman herself say to thee ?
پَدَر تَ اَز کِی بَهِتَر —	Than whom is thy father better ?
اَز شَهرهایِ فَرنگ کُدام بزرگتر —	Of the cities of Europe, which is the larger ?
مَن خُو دَا زِ کِی کَمتر —	Less than whom am I myself ?
چِه — آنکِه تُو خُو دَا زَاو —	What was that which thou thyself didst take from him ?
کُدام رَاهِ بِلندن نَز دِیکتر —	Which road is nearer to London ?
مَر دِیکِه شَمارا — کِی —	The man who saw you, who was he ?
اَسبَهایِ ما را کِه بیرون —	Who took out our horses ?
دَرخانَه خُو دُت چِه —	In thine own house what wast thou doing ?
کُدام یَک اَز اِین کِتابها کِتابِ تُو —	Which of these books is thy book ?

65. The English Pronouns "Whosoever," "Whatsoever," &c., are thus expressed in Persian :

هَرَكِهْ "Whosoever."	هَرچیز "Every thing," or "Whatsoever thing."
هَرچِهْ "Whatsoever."	هَرکسْ "Every body."
هَرکدام "Whichsoever."	هَرجا "Every place."
هَروقتْ "Whenssoever."	هَرروزْ "Every day."
هَرکجا } "Wheressoever."	هَرشبْ "Every night."
هَرجا or }	هَردوْ "Both."
بِهَرحالْ "However," or "In whatever manner."	هَریکْ "Each."
	هَمَهْ "All."

#### OF THE PERSIAN VERBS.

66. Before discussing the subject of the Persian Verbs fully, the student will do well to learn by heart the Personal Terminations. No Persian Verb or Participle, of any kind, whether Active or Passive, can be formed without them; inasmuch as by them alone the Numbers and the Persons of all the Verbs and Participles are decided. These Personal Terminations (as the name itself denotes) uniformly appear at the end of the word, and are six in number; three for the Singular, and three for the Plural; thus :

SINGULAR.	PLURAL.
اَمْ "Am."	اِیمْ "Are."
اِیْ "Art."	اِیدْ "Are."
اَسْتُ "Is."	اَندْ "Are."

67. In composition, however, the first letter in every one of these is omitted (except when the words ends in quiescent *ه*), and the word prefixed to the remaining portion; viz. *ند, ید, یم, ست, ی, م* to

68. The Termination, Third Person Singular, *ست* is omitted in the Imperfect, the Pluperfect, and the Simple-Preterite Tenses; and it is changed into *د* in the Future, the Aorist, and the Present Tense, as well as in the Imperative Mood; as will be presently seen, in conjugating the Verbs.

69. Let us first join these Terminations to the Personal Pronouns; thus:

SINGULAR.	PLURAL.
مَنْمَ "I am."	مَائِمَ "We are."
تُوئِ "Thou art."	شُمَائِمَ "You are."
اُوُسْت "He (or she) is."	اِيشَانْدَ "They are."

70. They may also be joined to any Abstract Noun; such, for instance, as *هَسْتِ* "existence," *شادی* "gladness," *دلیری* "boldness," &c. In such cases, the final *ی* is always dropped; and the remaining part, which then becomes an Adjective, only, as *هَسْتِ* \* "existent," *شاد* "glad," *دلیر* "bold," is prefixed to the Personal Terminations; thus:

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\* It is a mistake to suppose this to be the Present Tense of the Auxiliary Verb "*To be*," which in Persian is *بودن* i.e. "*To be*" in a certain condition, manner, mood, place, &c.; and not *هستن*, erroneously supposed to be the Infinitive, a word which does not exist in the Persian language.



SINGULAR.	PLURAL.
هَسْتَم I exist.	هَسْتِم We exist.
هَسْتِ Thou existest.	هَسْتِید You exist.
هَسْت He (or she) exists.	هَسْتَنَد They exist.
شَام I am glad.	شَادِم We are glad.
شَادِی Thou art glad.	شَادِید You are glad.
شَادَاسْت *He (or she) is glad.	شَادَنَد They are glad.
دَلِیرَم I am bold.	دَلِیرِم We are bold.
دَلِیرِی Thou art bold.	دَلِیرِید You are bold.
دَلِیرَاسْت He (or she) is bold.	دَلِیرَاند They are bold.

71. All the Persian Verbs are to be considered, in their origin, as so many abstract terms, denoting certain acts or states of things ; but the manner in which the act is performed, the time of performance, the agent or person who performed it, and the object of it, are all determined by certain Auxiliaries added to these abstract terms ; or by certain modifications which they must undergo, before they can express their own meanings exactly and definitively. It is necessary, therefore, for a beginner to understand the

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\* What has been stated with regard to the Third Person Singular of the Personal Termination <sup>اَسْت</sup>, viz. to be left out altogether in some Tenses, does not apply to these kinds of Adjectives. And the <sup>ا</sup> in the Pronouns <sup>اَسْت</sup> and <sup>اَنَد</sup>, in many instances of composition, may be omitted.

nature of these Auxiliaries well, before he attempts to go any further in learning the Verbs.

72. Some of these Auxiliaries are in themselves a species of Verbs, and are called "Auxiliary Verbs"; of some of which the following are the Infinitives, or Verbal Nouns : بُدَن "To be," شَدَن "To become," داشْتَن "To have," کَرَدَن "To do," خَواستَن "To will," &c. ; and these are the Auxiliary Verbs chiefly employed in conjugating other Persian Verbs, Active or Passive.

73. The Persian Verbs have but one conjugation ; and the Infinitives always end in **ن**. The antecedent letter of them, invariably, is either a **د** *dā*, or a **ت** *tā*, enunciated with a **زَیْر** (ز) ; as shewn in the Infinitives of the Auxiliary Verbs already cited.

73. With regard to the formation of the different Tenses of Persian Verbs, attempts have been made by some ingenious writers to lay down certain rules by which to deduce all the Tenses of a Verb from the Infinitive.

Recourse has been had, therefore, to various complicated systems of classification ; which, in their turns, have given birth to so many exceptions, as to make the *Irregulars* almost as numerous as the Regular Verbs ; to the great discouragement of the beginners of a new language, who, in consequence, may, at the very outset, despair of ever acquiring a competent knowledge of one of the most essential parts of his task ; namely, the conjugation of a Verb.

This unnecessary obstruction seems to have been caused by a desire to imitate the Arabian Grammarians ; who, according to the genius of the Arabic language, which

admits of such an arrangement, denominate the Infinitive مصدر, or source whence all Tenses and Moods flow.

The great beauty of the Persian language is its extreme simplicity, and the admirable facility with which the different Parts of Speech can be combined and understood.

74. The reader is therefore requested to observe, that in the Persian language there are *two sources*, from which the different Moods and Tenses of a Verb are derived; viz. the Infinitive, and the Imperative or Aorist. From the former, the Preterites, the Past Participle, and the Future Tense of a Verb are deduced; and from the latter, the Present Tense, the Aorist, the Participle Active, and the Participle Present.

75. It is always easy to recognise the Infinitives, by the final ِ, in the manner already described: and, as an additional aid, I subjoin a Table, where almost all the Imperatives will be found alphabetically arranged.\* The reader will have only to look for any Infinitive that he wishes, and he will find the Imperative directly opposite to the same.

#### AUXILIARY VERBS.

76. Now, we begin by conjugating the AUXILIARY VERBS.

First: بود "Being."

INFINITIVE.		IMPERATIVE.
بودن "To be."	}	باش "Be thou."

By rejecting the last syllable of the Infinitive, the Third Person Singular of the Simple Preterite is obtained, and the remaining Persons of the same Tense are formed by adding the Personal Terminations to the word so obtained†; thus:

\* See the Index.

† See the Personal Terminations, p. 43.

## INDICATIVE MOOD.

## SIMPLE PRETERITE.

SINGULAR.		PLURAL.
بُودَم I was.		بُودِیم We were.
بُودِی Thou wast.		بُودِید You (or ye) were.
بُودَ He (or she) was.		بُودَنَد They were.

77. The COMPOUND PRETERITE is formed by adding the quiescent *z* to the Simple Preterite ; as, from بُودَ, بُودَ.

بُودَه آم I have been.		بُودَه اِیم We have been.
بُودَه بُودِی Thou hast been.		بُودَه اِیدِی You have been.
بُودَه اَسْتَ He (or she) has been.		بُودَه اَنَد They have been.

78. The PRETERITE IMPERFECT is formed by prefixing *می* or *می* to the Simple Preterite ; as, from بُودَ, *می* بُودَ, *می* بُودَ.

مِیْبُودَم I used to be.		مِیْبُودِیم We used to be.
مِیْبُودِی Thou usedst to be.		مِیْبُودِید You used to be.
مِیْبُودَ He (or she) used to be.		مِیْبُودَنَد They used to be.

79. This Verb has no Pluperfect Tense. In other Verbs, this Tense is formed by prefixing the Compound Preterite to the different Persons of the Auxiliary بُودَنَ ; and if this Verb had a Pluperfect Tense, it would likewise be formed by prefixing بُودَ, which is the Compound Preterite of the Verb we are now conjugating, to the Persons of the Simple

Preterite of the Auxiliary ; and the Tense would then be as follows :—

SINGULAR.	PLURAL.
بودم I had been.	بودیم We had been.
بودی Thou hadst been.	بودید You had been.
بود He (or she) had been.	بودند They had been.

80. The PAST PARTICIPLE is always the same in form as the Compound Preterite ; which, in this Verb, is *بوده*.

81. The FUTURE TENSE is formed by prefixing the different Persons of the Aorist of the Auxiliary Verb *خواستن* to the Simple Preterite of the Verb ; thus :

خواهم بود I will or shall be.	خواهیم بود We will or shall be.
خواهی بود Thou wilt or shalt be.	خواهید بود You will or shall be.
خواهد بود He (or she) shall be.	خواهند بود They will or shall be.

82. Excepting in Poetical writings, when a syllable often will be found in the way, no Persian Imperative is ever used without prefixing the Particle *ب* : in which case there will be no difference of form between the Imperative Mood and the Aorist, excepting in the Second Person Singular, when the former has not the Personal Termination ; as, *باش* or *باشی* “Be thou” : and the latter has it as usual ; as, *باشی* or *باشی* “You be,” or “You may be.”

## 83. IMPERATIVE MOOD.

SINGULAR.	PLURAL.
باش or بَاشْ "Be thou."	باشید or بَاشید "Be ye."

84. The AORIST is formed from the Contracted Imperative by prefixing the Particle ب; as from باش, بَاش, adding the Terminations.

باشم I be.	باشیم We be.
باشی Thou beest.	باشید You be.
باشد He (or she) be.	باشند They be.

85. When the Aorist is used as the Subjunctive, the Particle is omitted; thus :

باشم I may be.	باشیم We may be.
باشی Thou mayst be.	باشید You may be.
باشد He (or she) may be.	باشند They may be.

86. The PRESENT TENSE is formed by prefixing to the Contracted Imperative the Particle می; as, from باش, we have میباش or میباش.

میباشم I am.	میباشیم We are.
میباشی Thou art.	میباشید You are.
میباشد He (or she) is.	میباشند They are.

87. There are two PARTICIPLES in Persian, in the Active Voice—the PRESENT, and the ACTIVE OR SUBSTANTIVE PARTICIPLE. By the Present Participle is meant, all those Participles which in English end in *-ing*; as, “writing,” “walking,” “speaking,” &c., when the agent, to whom the act is attributed, is, at the moment, performing the action: and by the Active Participle, all those which end in *-er*; as, “writer,” “walker,” “speaker,” &c., when the agent may or may not be at the moment performing the action.

88. The PRESENT PARTICIPLE is formed by adding <sup>آن</sup> to the Contracted Imperative; as from <sup>باش</sup>, <sup>باشی</sup>, adding the Personal Terminations.

SINGULAR.	PLURAL.
<sup>باشم</sup> I am being &c.	<sup>باشانیم</sup> We are being &c.
<sup>باشی</sup> Thou art being &c.	<sup>باشانید</sup> You are being &c.
<sup>باشانست</sup> He (or she) is being &c.	<sup>باشانند</sup> They are being &c.

89. The ACTIVE OR SUBSTANTIVE PARTICIPLE is formed by adding <sup>آند</sup> to the Contracted Imperative; thus:

<sup>باشند آم</sup> I am &c.	<sup>باشند ایم</sup> We are &c.
<sup>باشند</sup> Thou art &c.	<sup>باشند آید</sup> You are &c.
<sup>باشند آست</sup> He (or she) is &c.	<sup>باشند آند</sup> They are &c.

90. The reader will observe, that this Verb <sup>بودن</sup> “To be” is not quite perfect. Many of the Tenses and Moods which I have here laid down, for example’s sake, are forced, and are not to be met with in the language; such as, the Pluperfect Tense <sup>بوده بودم</sup>, and the Active and Present Parti-

ciples, باشنده and باش : but, as my object was to lay down for the beginner a model for the conjugation of the Persian Verbs in general, and had begun with one of the most useful of the Auxiliary Verbs, I did not like to break off by pointing out defects in a Verb which, in its nature, cannot possibly be perfect in all the Tenses and Moods ; and as it might lead a beginner to suppose that the rules I was laying down for him were imperfect, since exceptions were stated at the very outset. The reader will find, however, the model here laid down for him perfectly applicable to all the Persian Verbs susceptible of the Tenses and Moods of the Active Voice, Indicative Mood.

91. The Verb شدن “To become.”

INFINITIVE.

شدن

IMPERATIVE.

شو “Be thou.” شوید “Be ye.”

INDICATIVE MOOD.

SIMPLE PRETERITE.

Reject the ن of the Infinitive, and add the Personal Terminations ; thus :

SINGULAR.

شدم I became.  
شدی Thou becamest.  
شد He (or she) became.

PLURAL.

شدیم We became.  
شدید You became.  
شدند They became.

92. COMPOUND PRETERITE.

Add the quiescent ا to the Simple Preterite with the Personal Terminations ; thus :

شده‌ام I have become.  
شده‌ای Thou hast become.  
شده‌است He (or she) has become.

شده‌ایم We have become.  
شده‌اید You have become.  
شده‌اند They have become.



93. IMPERFECT TENSE.

Prefix the Simple Preterite with **می**, and add the Personal Terminations; thus:

SINGULAR.		PLURAL.
میشدم I was becoming.		میشدیم We were becoming.
میشدی Thou wast becoming.		میشدید You were becoming.
میشد He (or she) was becoming.		میشدند They were becoming.

94. PLUPERFECT TENSE.

Put the Compound Preterite before all the Persons of the Simple Preterite of the Verb **بودن**; i.e. before **بود**.

شده بودم I had become.		شده بودیم We had become.
شده بودی Thou hadst become.		شده بودید You had become.
شده بود He (or she) had become.		شده بودند They had become.

95. FUTURE TENSE.

Put the different Persons of the Aorist of the Auxiliary Verb **خواستن** before the Third Person Singular of the Simple Preterite of the Verb\*; thus:

خواهم شد I will or shall become.		خواهیم شد We will or shall become.
خواهی شد Thou wilt or shalt become.		خواهید شد You will or shall become.
خواهد شد He (or she) will or shall become.		خواهند شد They will or shall become.

\* See the following Verb, **خواستن** "To will," or "To wish."

## 96. THE AORIST.

Put **ب** before the Imperative; and add the Personal Terminations; thus:

SINGULAR.		PLURAL.
<b>بِشَوَم</b> I may become.		<b>بِشَوِيم</b> We may become.
<b>بِشَوِي</b> Thou mayst become.		<b>بِشَوِيد</b> You may become.
<b>بِشَوَد</b> He (or she) may become.		<b>بِشَوَوَد</b> They may become.

## 97. PRESENT TENSE.

Put **می** before the Imperative, and add the Personal Terminations; thus:

<b>مِشَوَم</b> I become.		<b>مِشَوِيم</b> We become.
<b>مِشَوِي</b> Thou becomest.		<b>مِشَوِيد</b> You become.
<b>مِشَوَد</b> He (or she) becomes.		<b>مِشَوَوَد</b> They become.

98. The PRESENT PARTICIPLE, corresponding in English with "I am becoming," is in Persian wanting in this Verb.

## 99. THE ACTIVE OR SUBSTANTIVE PARTICIPLE.

Add **آند** to the Imperative, with the Personal Terminations; thus:

<b>شَوَدَ آم</b> I am becomer &c.*		<b>شَوَدَ آیم</b> We are becomers &c.
<b>شَوَدَ آید</b> Thou art becomer &c.		<b>شَوَدَ آید</b> You are becomers &c.
<b>شَوَدَ آست</b> He (or he) is becomer.		<b>شَوَدَ آند</b> They are becomers &c.

\* This termination is intended to give the Persian model, in which language this form is considered a Participle; though in English it bears the character of a Substantive.

100. The Verb خواستن "To Will," or "To Wish."

IMPERATIVE MOOD.

SINGULAR.

خواه Wish thou.

PLURAL.

خواهید Wish ye.

INDICATIVE MOOD.

SIMPLE PRETERITE TENSE.\*

خواستَم I wished.

خواستِیم We wished.

خواستِی Thou wishedst.

خواستِید You wished.

خواست He (or she) wished.

خواستند They wished.

COMPOUND PRETERITE.

خواستۀ اَم I have wished.

خواستۀ اِیم We have wished.

خواستۀ تـ Thou hast wished.

خواستۀ اِید You have wished.

خواستۀ اُسـت He (or she) has wished.

خواستۀ اُنـد They have wished.

IMPERFECT TENSE.

میخواستَم I was wishing.

میخواستِیم We were wishing.

میخواستِی Thou wast wishing.

میخواستِید You were wishing.

میخواست He (or she) was wishing.

میخواستند They were wishing.

PLUPERFECT TENSE.

خواستۀ بودَم I had wished.

خواستۀ بودِیم We had wished.

خواستۀ بودِی Thou hadst wished.

خواستۀ بودِید You had wished.

خواستۀ بود He (or she) had wished.

خواستۀ بودند They had wished.

\* See the Rules in Verb بودن p. 49.

## PAST PARTICIPLE.

خواستۀ Wished.

## FUTURE TENSE.

## SINGULAR.

## PLURAL.

خواهَم خواست	I will or shall wish.	خواهیم خواست	We will or shall wish.
خواهی خواست	Thou wilt or shalt wish.	خواهید خواست	You will or shall wish.
خواهد خواست	He (or she) will or shall wish.	خواهند خواست	They will or shall wish.

## THE AORIST.

بخواهم	I may wish.	بخواهیم	We may wish.
بخواهی	Thou mayst wish.	بخواهید	You may wish.
بخواهد	He (or she) may wish.	بخواهند	They may wish.

## PRESENT TENSE.

میخواهم	I wish.	میخواهیم	We wish.
میخواهی	Thou wishest.	میخواهید	You wish.
میخواهد	He (or she) wishes.	میخواهند	They wish.

## PRESENT PARTICIPLE.

خواهانم	I am wishing.	خواهانیم	We are wishing.
خواهانی	Thou art wishing.	خواهانید	You are wishing.
خواهانست	He (or she) is wishing.	خواهانند	They are wishing.

## ACTIVE OR SUBSTANTIVE PARTICIPLE.

خواهندۀ ام	I am wisher &c.	خواهندۀ ایم	We are wishers &c.
خواهندۀ ای	Thou art wisher &c.	خواهندۀ اید	You are wishers &c.
خواهندۀ است	He (or she) is wisher &c.	خواهندۀ اند	They are wishers &c.

101. The Verb داشتن “*To Have.*”

## IMPERATIVE MOOD.

SINGULAR.

دار Have thou.

PLURAL.

دارید Have you.

## INDICATIVE MOOD.

## SIMPLE PRETERITE.\*

داشتم I had.

داشتی Thou hadst.

داشت He (or she) had.

داشتیم We had.

داشتید You had.

داشتند They had.

## COMPOUND PRETERITE.

داشته‌ام I have had.

داشتی Thou hadst had.

داشته‌است He (or she) has had.

داشتیم We have had.

داشتید You have had.

داشتند They have had.

## PRETERITE IMPERFECT.

میداشتم I was having.

میداشتی Thou wast having.

میداشت He (or she) was having.

میداشتیم We were having.

میداشتید You were having.

میداشتند They were having.

## PRETERITE PLUPERFECT.

داشته‌بودم I had had.

داشتی‌بودی Thou hadst had.

داشته‌بود He (or she) had had.

داشتیم‌بودیم We had had.

داشتید‌بودید You had had.

داشتند‌بودند They had had.

\* See the Auxiliary Verb بودن p. 47.

## FUTURE TENSE.

## SINGULAR.

خواهم داشت I will or shall have.

خواهی داشت Thou wilt or shalt have.

خواهد داشت He (or she) will or shall have.

## PLURAL.

خواهیم داشت We will or shall have.

خواهید داشت You will or shall have.

خواهند داشت They will or shall have.

## PAST PARTICIPLE.

داشته Having had.

## PRESENT TENSE.

میدارم I have.

میداری Thou hast.

میدارد He (or she) has.

میداریم We have.

میدارید You have.

میدارند They have.

## AORIST.

بدارم I may have.

بداری Thou mayst have.

بدارد He (or she) may have.

بداریم We may have.

بدارید You may have.

بدارند They may have.

## PRESENT PARTICIPLE.

دارم I am having.

داری Thou art having.

دارد He (or she) is having.

داریم We are having.

دارید You are having.

دارند They are having.

## ACTIVE OR SUBSTANTIVE PARTICIPLE.

دارنده‌ام I am haver,

دارنده Thou art haver,

دارنده است He (or she) is haver,

دارندایم We are havers,

دارنده‌اید You are havers,

دارنده‌اند They are havers,

i.e. possessors.

102. <sup>۱</sup>کَرْدَن “*To Do.*”

IMPERATIVE MOOD.

SINGULAR.  
<sup>۱</sup>کُن Do Thou.

PLURAL.  
<sup>۱</sup>کُنید Do ye.

INDICATIVE MOOD.

SIMPLE PRETERITE.\*

<sup>۱</sup>کَرْدَم I did.

<sup>۱</sup>کَرْدِیم We did.

<sup>۱</sup>کَرْدِی Thou didst.

<sup>۱</sup>کَرْدِید You did.

<sup>۱</sup>کَرْد He (*or* she) did.

<sup>۱</sup>کَرْدَنَد They did.

COMPOUND PRETERITE.

<sup>۱</sup>کَرْدَه اَم I have done.

<sup>۱</sup>کَرْدَه اَیم We have done.

<sup>۱</sup>کَرْدَه تُو Thou hast done.

<sup>۱</sup>کَرْدَه اَید You have done.

<sup>۱</sup>کَرْدَه اَسْتُ He (*or* she) has done.

<sup>۱</sup>کَرْدَه اَنَد They have done.

IMPERFECT TENSE.

<sup>۱</sup>مَیْکَرْدَم I was doing.

<sup>۱</sup>مَیْکَرْدِیم We were doing.

<sup>۱</sup>مَیْکَرْدِی Thou wast doing.

<sup>۱</sup>مَیْکَرْدِید You were doing.

<sup>۱</sup>مَیْکَرْد He (*or*) she was doing.

<sup>۱</sup>مَیْکَرْدَنَد They were doing.

PRETERITE PLUPERFECT.

<sup>۱</sup>کَرْدَه بُودَم I had done.

<sup>۱</sup>کَرْدَه بُودِیم We had done.

<sup>۱</sup>کَرْدَه بُودِی Thou hadst done.

<sup>۱</sup>کَرْدَه بُودِید You had done.

<sup>۱</sup>کَرْدَه بُود He (*or* she) had done.

<sup>۱</sup>کَرْدَه بُودَنَد They had done.

\* See the Auxiliary Verb <sup>۱</sup>بُودَن p. 47.

## FUTURE TENSE.

## SINGULAR.

خواهم کرد I will *or* shall do.

خواهی کرد Thou wilt *or* shalt do.

خواهد کرد He (*or* she) will *or* shall do.

## PLURAL.

خواهیم کرد We will *or* shall do.

خواهید کرد You will *or* shall do.

خواهند کرد They will *or* shall do.

## PAST PARTICIPLE.

کرده Having done.

## PRESENT TENSE.

میکنم I do.

میکنی Thou doest.

میکند He (*or* she) do.

میکنیم We do.

میکنید You do.

میکند They do.

## AORIST.

بکنم I may do.

بکني Thou mayst do.

بکند He (*or* she) may do.

بکنیم We may do.

بکنید You may do.

بکند They may do.

## PRESENT PARTICIPLE.

کنانم I am doing.

کنای Thou art doing.

کناست He (*or* she) is doing.

کنانیم We are doing.

کنانید You are doing.

کناند They are doing.

## ACTIVE OR SUBSTANTIVE PARTICIPLE.

کننده ام I am doer.

کننده ای Thou art doer.

کننده است He (*or* she) is doer.

کننده ایم We are doers.

کننده ای You are doers.

کننده اند They are doers.



## OF THE SUBJUNCTIVE AND POTENTIAL MOODS.

103. As neither of these Moods could properly be expressed in Persian without certain particular Auxiliaries or peculiar modes of phraseology, I have reserved the examination of them until I had explained some of the Ordinary and Auxiliary Verbs, and laid down the rules for conjugating them.

104. By SUBJUNCTIVE MOOD is meant a thing represented under a condition, motive, wish, supposition &c.; and it is preceded usually by a Conjunction; as, <sup>اگر</sup> “if”: by an Interjection; as, <sup>کاش</sup> “Would that!” or “May it be granted!” &c.: or by an Adverb; as, <sup>اگرچه</sup> “although;” <sup>شاید</sup> “perhaps,” &c.: and it is generally accompanied with another Verb; as, <sup>اگر بخواهی</sup> <sup>اَوْ خَواهِدَ کَرَدَ</sup> “If thou shouldst ask, he (or she) will do it”: <sup>مَنْ اَيْنَ رَا نَمِيکُنَم</sup> <sup>اگرچه</sup> <sup>اَوْ مَرَا بَکُشد</sup> “I shall not do this, although he should kill me,” &c.

105. It is not always necessary that the Subjunctive should have the Particle <sup>بِ</sup> placed before it. This is only the case in the Aorist of the Subjunctive, as in the two preceding examples.

106. The following will be a model for conjugating any Verb in the Subjunctive Mood, in Persian. There will be only one Tense of each of the Verbs given as a specimen; but the reader can easily supply the rest, or change the forms according to his own fancy.

## SUBJUNCTIVE MOOD.

## FOR TIME PAST.

## SINGULAR.

اگر بودم <sup>بودمی</sup> or <sup>بودم</sup> Had I been, or If I  
had been.  
اگر بودی <sup>بودی</sup> Hadst thou been, or  
If thou hadst been.  
اگر بود <sup>بودی</sup> or <sup>بودی</sup> Had he, she, or it, been.

## PLURAL.

اگر بودیم <sup>بودیم</sup> Had we been, or If we  
had been.  
اگر بودید <sup>بودید</sup> Had you been, or If  
you had been.  
اگر بودند <sup>بودند</sup> or <sup>بودندی</sup> Had they been, or If  
they had been.

کاش بودم <sup>بودمی</sup> or <sup>بودم</sup> Would that I had ! or  
I wish I had been !  
کاش بودی <sup>بودی</sup> Would that thou  
hadst been !  
کاش بود <sup>بودی</sup> or <sup>بودی</sup> Would that he, she, or  
it, had been !

کاش بودیم <sup>بودیم</sup> Would that we had been!  
or I wish we had been!  
کاش بودید <sup>بودید</sup> Would that you had  
been !  
کاش بودند <sup>بودند</sup> or <sup>بودندی</sup> Would that they had  
been !

اگرچه بودم <sup>بودمی</sup> or <sup>بودم</sup> Although I was or  
had been.  
اگرچه بودی <sup>بودی</sup> Although thou wast  
or had been.  
اگرچه بود <sup>بودی</sup> or <sup>بودی</sup> Although he, she, or it,  
had been.

اگرچه بودیم <sup>بودیم</sup> Although we were or  
had been.  
اگرچه بودید <sup>بودید</sup> Altho' you were &c.  
اگرچه بودند <sup>بودند</sup> or <sup>بودندی</sup> Altho' they were &c.

شاید بودم <sup>بودمی</sup> or <sup>بودم</sup> Perhaps I was or  
may have been.  
شاید بودی <sup>بودی</sup> Perhaps thou wast or  
mayst have been.  
شاید بود <sup>بودی</sup> or <sup>بودی</sup> Perhaps he, she, or it,  
was or may &c.

شاید بودیم <sup>بودیم</sup> Perhaps we were or  
may have been.  
شاید بودید <sup>بودید</sup> Perhaps you were &c.  
شاید بودند <sup>بودند</sup> or <sup>بودندی</sup> Perhaps they were &c.

107. The Particle می may be placed before all these Verbs; or the quiescent s added to the end of all of them, as in the Compound Preterite and Imperfect Tenses; or to render the Pluperfect Tense in the Subjunctive Mood; as,

اگر خواسته ام	If I have wished <i>or</i> desired.	اگر شده ایم	If we are <i>or</i> have become.
کاش کرده بودی	Would that, <i>or</i> I wish thou hadst done it!	کاش میداشتید	Would that, <i>or</i> I wish you were having!
اگرچه میکرد	Altho' he was doing.	اگرچه کرده بودند	Altho' they had done.
شاید کرده بودم	Perhaps I had done.	شاید خواسته بودیم	We may have wished.

108. FOR TIME TO COME.

SINGULAR.		PLURAL.	
اگر خواهم کرد	If I should <i>or</i> would wish to do.	شاید خواهیم کرد	Perhaps we would do.
شاید خواهی بود	Thou mayst wish to be.	اگرچه خواهید بود	Altho' you would be.
اگرچه خواهد شد	Although he, she, <i>or</i> it, would become.	اگر خواهند داشت	If they would have.

109. AORIST.

اگر کنم	} If I should do.	اگر باشیم	If we should be.
اگر بکنم			
شاید باشی	Thou mayst be.	شاید بخواهیم	Perhaps we may wish.
اگرچه دارم	} Although I may <i>or</i> should have been.	کاش بشوند	Would that, <i>or</i> I wish they may become !
اگرچه ندارم			

110. PRESENT TENSE.

اگرچه میکنم	Although I do.	اگر میباشند	If they are <i>or</i> should be.
اگر میخواهی	If thou doest wish.	شاید میخواهند	Perhaps they may <i>or</i> do wish.
شاید میدارم	I may perhaps have.	اگرچه میشویم	Although we do become.

111. PARTICIPLE PRESENT AND ACTIVE.

اگرچه خواهانم	Although I am desiring.	شاید دارند	Perhaps they are having.
اگر دارنده است	If he is a possessor.	اگر خواهند آمد	If they are wishers.
شاید خواهنده	Perhaps thou art a wisher.	اگرچه کنند	Although they are doers.

112. The power and the uses of these Subjunctives, especially of the Participles, will be better understood in Compounds, when these Verbs &c. perform their proper offices of Auxiliaries : thus, for instance :—

شاید ایشان داد خواهند داد Perhaps they are *seeking* justice.

اگر او دارنده مالست If he is, or should be, the *possessor* of wealth.

اگر چه کشته بشوم Although I may or should be killed.

113. The Potential Mood implies “possibility,” “liberty,” “power,” “will,” or “obligation,” which are expressed in Persian by certain words generally placed before the Verb ; as, توان “possible,” “can,” or “may” ; توانست “might,” or “could” ; باید “necessary,” “must,” or “shall” ; بایست “ought,” or “should.”

114. A Verb may be rendered Potential in various ways : the Past Tenses may be expressed by adding the Personal Terminations to توانست or بایست, and placing them before the Contracted Infinitive of any Verb, with or without prefixing می to either ; as :

میتوانستم or توانستم کرد I might or could do, or have done.

میتوانستی or توانستی خواست Thou mightest or couldst wish, or have wished.

میتوانست or توانست دید He, she, or it, might, or could see, or have seen.

The same with بایست .

115. The Separate Pronouns, in the Nominative Form,

may at the same time be placed before تَوَانِسْتُ and مِيتَوَانِسْتُ :  
and, in the Accusative Form, before مِيبَايِسْتُ and بَايِسْتُ ;  
as,

IN THE NOMINATIVE FORM.

مَنْ تَوَانِسْتُمْ , مَنْ مِيتَوَانِسْتُمْ or مَنْ تَوَانِسْتُمِي  
تُو تَوَانِسْتِي , تُو مِيتَوَانِسْتِي or تُو تَوَانِسْتِي  
أُو تَوَانِسْتُ , أُو مِيتَوَانِسْتُ or أُو تَوَانِسْتِي  
مَا تَوَانِسْتُمْ , مَا مِيتَوَانِسْتُمْ or مَا تَوَانِسْتُمِي  
شُ مَا تَوَانِسْتِي , شُ مَا مِيتَوَانِسْتِي or شُ مَا تَوَانِسْتِي  
اِيشَانُ تَوَانِسْتَدَنْد , اِيشَانُ مِيتَوَانِسْتَدَنْد or اِيشَانُ تَوَانِسْتَدِي

IN THE ACCUSATIVE FORM.

مَرَابَايِسْتُ , مَرَامِيبَايِسْتُ or مَرَابَايِسْتِي  
تَرَابَايِسْتُ , تَرَامِيبَايِسْتُ or تَرَابَايِسْتِي  
أُرَابَايِسْتُ , أُرَامِيبَايِسْتُ or أُرَابَايِسْتِي  
مَارَابَايِسْتُ , مَارَامِيبَايِسْتُ or مَارَابَايِسْتِي  
شُ مَارَابَايِسْتُ , شُ مَارَامِيبَايِسْتُ or شُ مَارَابَايِسْتِي  
اِيشَانُرَابَايِسْتُ , اِيشَانُرَامِيبَايِسْتُ or اِيشَانُرَابَايِسْتِي

116. The Possessive Pronouns may be added to بَايِسْتُ  
only ; as,

بَايِسْتُمْ or مِيبَايِسْتُمْ	بَايِسْتِمَانُ or مِيبَايِسْتِمَانُ
بَايِسْتَتُ or مِيبَايِسْتَتُ	بَايِسْتَتَانُ or مِيبَايِسْتَتَانُ
بَايِسْتَشُ or مِيبَايِسْتَشُ	بَايِسْتَشَانُ or مِيبَايِسْتَشَانُ

If we substitute *تَوَانُ* for *تَوَانِسْتُ* in all the places, when the latter appears in the preceding examples, and also *بَايَدُ* for *بَايَسْتُ* in the same manner, we shall have all the Aorists and Future Potentials: in these instances, however, we may also substitute sometimes the Aorist Tense of the Verb (which is intended to be made Potential) for the Contracted Infinitive; as,

$\left. \begin{array}{l} \text{تَوَانَمُ كُفْتُ} \text{ or } \text{مَيَتَوَانَمُ} \\ \text{تَوَانَمُ بَكُويمُ} \text{ or } \text{مَيَتَوَانَمُ} \end{array} \right\}$	I can, am able, or may speak.
$\left. \begin{array}{l} \text{شُمَا تَوَانِيْدُ} \text{ or } \text{مَيَتَوَانِيْدُ} \text{ داشت} \\ \text{شُمَا تَوَانِيْدُ} \text{ or } \text{مَيَتَوَانِيْدُ} \text{ بدارِيْدُ} \end{array} \right\}$	You can, are able, or may have.

When no Personal Terminations, or Pronouns of any kind, are added, the Verbs are termed Impersonal, *لَا يُسَمُّ الْفَاعِلُ*; as,

*تَوَانُ دِيْدُ* One could, or, it is possible to, see.

*مَيَتَوَانُ خَوَاسْتُ* It is possible to, or one may, wish.

*بَايَدُ* or *مَيَبَايَدُ كَرْدُ* One must, or ought to, do.

117. A Verb may be Potential and Subjunctive at the same time; as,

*اَكْرَ تَوَانَمُ بَتُوخَوَاهَمُ دَاْدُ* If I should be able, or if I can, I will give you.

*اَكْرَ چِه مَيَتَوَانَسْتِيْمُ كَرْدُ* Although we might have done.

*شَايْدَ اَيْنُ رَا اَز مَاتَوَانَنْدُ گِرِفْتُ* Perhaps they can take this from us.

*كَاش تَوَانَسْتَمِي پَدَرَت رَا دِيْدُ* I wish I had been able to see thy father!

*اَمْرُوْزُ اَكْرَ مَيَتَوَانِي سَوَارَشُوْ* To-day, if thou art able, take a ride.

اگرچه بیمار بودم اما دوسه قدم میتوانستم رفتم	{ Although I was sick, yet I could have gone two or three steps.
کاشکی هرگز مارانديده بودند تا چنين نميتوانستند کردند	{ Would that they had never seen us, so that they might not be able to do thus!
از من نشنيدی اگرچه هزار بار بتوانستم که هرگز آنرا نمیتوانی دید	{ Thou wouldst not hear it from me, although I told thee a thousand times that thou couldst never see that.

OPTATIVE MOOD.

118. In Persian, when a person wishes another either good or bad luck, or when he blesses or curses, he interposes the letter Alëf (l) between the penultimate and final letter of the Third Person Singular of the Aorist, chiefly of one of the following Verbs; viz. کردن "To do"; شدن "To become"; گردانیدن "To cause to become"; دادن "To give"; and بودن "To be": thus, کند, شود, گرداند, دهد, and بود become کناد, شواد, گرداناد, دهاد, and بوداد, or باد; and they are then thus joined to a sentence, or a phrase.

EXAMPLES:

عمرت دراز باد	May your life be long!
خدا تراروزي دهداد	My God give thee fortune!
رحمت حق بر او باد	May the mercy of God be upon him or her!
خدا دلش را شاد گرداناد	May God make his, or her, heart rejoice!
طالع ويرا مدد کنداد	May good luck assist him, or her!
بختش برگشته شواد	May his, or her, fortune be reversed!

دلِ دُوستانِ خوش باد	May the hearts of your friends be delighted!
خانه دُشمنانِ خراب شود	May the abodes of our enemies be desolate!
خدا ایشان را خیر دهد	May Heaven grant them blessings!
از گردشِ روزگارِ تان آسیب مباد	May you never receive harm from the revolutions of fate!
خدا شما را عافیت دهد	May God give you good health!
بخت ما را مدد کند	May good fortune help us!

119. It is by no means necessary, however, that these forms of the Verbs should always be employed in expressions of this kind: the Aorist alone, without any alteration or addition, may be, and is much more frequently, used optatively: indeed, except in Poetry, and on occasions of particular formality, it is rather pedantic to say باد, دهد, شود &c.; and the Persians generally employ باشد, دهد, کند, گرداند, &c.; the context being of itself quite sufficient to shew that it is used in an optative sense.

#### OF NEGATIVE VERBS.

120. The formation of these Verbs is very simple. The letter ن, put before any Tense, Mood, or Person of a Verb, makes the same Negative; excepting the Imperative, to which the letter م must be prefixed; as,

نَگفتن "Not to Speak."

#### IMPERATIVE MOOD.

مگوئی Speak not thou.

مگوئید Speak not ye.



نَغَفْتُم I spoke not.

نَغَفْتَهُ Thou hast not spoken.

نَمِیْگُفْتُ He, or she, was not speaking.

نَغَفْتَهُ بُودِیم We had not spoken.

خَوَاهِیدْ نَغَفْتْ You will not speak.

نَمِیْگُوینْد They do not speak.

&c. &c. &c.

### OF THE PASSIVE VOICE.

121. In the whole range of Persian Grammar (easy and simple as it is), there is no part perhaps so easy and simple as the formation of the Passive Verbs. The student has only to place the Past Participle of any Active Verb (which Past Participle is to be formed, as already stated, by changing the ِ of the Infinitive into ُ) before the different Tenses and Moods throughout the Auxiliary Verb شَدَنْ "To become."\* For instance: let us take پُرسیده, the Past Participle of the Verb پُرسیدن "To ask," and place it, first of all, before the Infinitive of the Auxiliary, and we shall obtain the Compound Infinitive پُرسیده شَدَنْ "To be, or to become, asked";—next, before the Imperative, and we shall have پُرسیده شو "Be thou asked," پُرسیده شوید "Be ye asked."

### INDICATIVE MOOD.

#### SIMPLE PRETERITE.

##### SINGULAR.

پُرسیده شدم I was asked.

پُرسیده شدی Thou wast asked.

پُرسیده شد He (or she) was asked.

##### PLURAL.

پُرسیده شدیم We were asked.

پُرسیده شدید You were asked.

پُرسیده شدند They were asked.

\* See the Auxiliary Verb شَدَنْ, p. 52.

## COMPOUND PRETERITE.

## SINGULAR.

پرسیده شده‌ام I have been asked.  
 پرسیده شدی Thou hast been asked.  
 پرسیده شده است He (or she) has been asked.

## PLURAL.

پرسیده شدیم We have been asked.  
 پرسیده شدید You have been asked.  
 پرسیده شدند They have been asked.

## PRETERITE IMPERFECT.

پرسیده می‌شدم I was being asked.  
 پرسیده می‌شدی Thou was being asked.  
 پرسیده می‌شد He (or she) was being asked.

پرسیده می‌شدیم We were being asked.  
 پرسیده می‌شدید You were being asked.  
 پرسیده می‌شدند They were being asked.

## PRETERITE PLUPERFECT.

پرسیده شده بودم I had been asked.  
 پرسیده شده بودی Thou hadst been asked.  
 پرسیده شده بود He (or she) had been asked.

پرسیده شده بودیم We had been asked.  
 پرسیده شده بودید You had been asked.  
 پرسیده شده بودند They had been asked.

## FUTURE TENSE.

پرسیده خواهم شد I will or shall be asked.  
 پرسیده خواهی شد Thou wilt or shalt be asked.  
 پرسیده خواهد شد He or she will or shall be asked.

پرسیده خواهیم شد We will or shall be asked.  
 پرسیده خواهید شد You will or shall be asked.  
 پرسیده خواهند شد They will or shall be asked.

## PRESENT TENSE.

پرسیده می‌شوم I am being asked.  
 پرسیده می‌شوی Thou art being asked.  
 پرسیده می‌شود He (or she) is being asked.

پرسیده می‌شویم We are being asked.  
 پرسیده می‌شوید You are being asked.  
 پرسیده می‌شوند They are being asked.

## AORIST.

## SINGULAR.

پرسیده بشوم I may be asked.

پرسیده بشوی Thou mayst be asked.

پرسیده بشود He (or she) may be asked.

## PLURAL.

پرسیده بشویم We may be asked.

پرسیده بشوید You may be asked.

پرسیده بشوند They may be asked.

## SUBJUNCTIVE MOOD.

With اگر, اگرچه, شاید, or کاش and کاشکی; and also with or without می.

پرسیده شده باشم I may have been asked.

پرسیده شده باشی Thou mayst have been asked.

پرسیده شده باشد He (or she) may have been asked.

پرسیده شده باشیم We may have been asked.

پرسیده شده باشید You may have been asked.

پرسیده شده باشند They may have been asked.

## POTENTIAL MOOD.

With توان, باید, توانست, or بایست; and also with or without می.

پرسیده توانم شد I can or could be asked.

پرسیده توانی شد Thou canst or couldst be asked.

پرسیده تواند شد He (or she) can or could be asked.

پرسیده توانیم شد We can or could be asked.

پرسیده توانید شد You can or could be asked.

پرسیده توانند شد They can or could be asked.

All other forms of Subjunctives and Potentials can now easily be imagined by the student himself.

## OF CAUSAL VERBS.

122. Besides the Transitive (فَعْلٌ مُتَعَدٍّ) and Intransitive (فَعْلٌ لَازِمٌ) Verbs, there is also in Persian a species of Derivative Verbs (فَعْلٌ مُشْتَقٌّ), which may be termed “Causal,” as the agent is forced (as it were) or caused by others to perform the action. In English, such meanings are expressed by two Verbs; as, “I *made* him *bring* it”; “He *caused* me to *give* it up,” &c. In Persian, generally, though not always, they are expressed by a single Verb; which is derived from the Present Participle of the Primitive Verb denoting the action.

The Second Person Plural of the Present Participle of the Primitive Verb is, then, the root from which all the Past Tenses, the Past Participle, and the Future Tense of the Causal Verb are derived; and the Present Participle itself of the Primitive Verb (without a Person) is the other root from which the Participle Active, the Present Tense, and the Aorist, are formed:—the first, with the final ۛ attached to it, is the Infinitive; and the second, the Imperative: and from these two, in the same manner as has already been stated with reference to other Verbs,\* the reader will proceed to form the rest; thus:

تَرَسِيدَنْ “To fear.”

## IMPERATIVE MOOD.

تَرَسْ Fear thou.

The Present Participle, as we have said, is formed from the Imperative, by adding ۛ; thus: تَرَسَانْ “Fearing”;

\* See the Rules for Conjugating a Verb, p. 47.

تَرَسَانَمَ "I am fearing"; تَرَسَانِ "Thou art fearing"; تَرَسَانَسْتَ "He, or she, is fearing"; تَرَسَانِمْ "We are fearing"; تَرَسَانِندَ "You are fearing." This last word, by adding the final ن, becomes the Infinitive of the Causal Verb تَرَسَانِندَنَ "To cause another to fear" or "to frighten," &c.; تَرَسَانُ "Frighten thou," is the Imperative.

~~~~~

INFINITIVE.

تَرَسَانِندَنَ "To frighten."

—

IMPERATIVE MOOD.

SINGULAR.

تَرَسَانُ Frighten thou.

PLURAL.

تَرَسَانِيدَ Frighten ye.

INDICATIVE MOOD.

SIMPLE PRETERITE.

تَرَسَانِيدَمَ I frightened.

تَرَسَانِيدِي Thou frightenedst.

تَرَسَانِيدَ He (or she) frightened.

تَرَسَانِيدِمْ We frightened.

تَرَسَانِيدِيدَ You frightened.

تَرَسَانِيدِنْدَ They frightened.

COMPOUND PRETERITE.

تَرَسَانِيدَهْ اَمَ I have frightened.

تَرَسَانِيدَهْ تُو Thou hast frightened.

تَرَسَانِيدَهْ اُسْت He (or she) has  
frightened.

تَرَسَانِيدَهْ اِيْمَ We have frightened.

تَرَسَانِيدَهْ اِيْدَ You have frightened.

تَرَسَانِيدَهْ اَنْدَ They have frightened.

PRETERITE IMPERFECT.

مِيتَرَسَانِيدَمَ I was frightening.

مِيتَرَسَانِيدِي Thou wast frightening.

مِيتَرَسَانِيدَ He (or she) was  
frightening.

مِيتَرَسَانِيدِمْ We were frightening.

مِيتَرَسَانِيدِيدَ You were frightening.

مِيتَرَسَانِيدِنْدَ They were frightening.

## PRETERITE PLUPERFECT.

## SINGULAR.

تَرَسَانِدَهُ بُودَم I had frightened.  
 تَرَسَانِدَهُ بُودِی Thou hadst frightened.  
 تَرَسَانِدَهُ بُودَ He (or she) had  
 frightened.

## PLURAL.

تَرَسَانِدَهُ بُودِیم We had frightened.  
 تَرَسَانِدَهُ بُودِید You had frightened.  
 تَرَسَانِدَهُ بُودَند They had frightened.

## PAST PARTICIPLE.

تَرَسَانِدَهُ Being, or having been, frightened.

## PRESENT TENSE.

مِیْتَرَسَانِم I am frightening.  
 مِیْتَرَسَانِی Thou art frightening.  
 مِیْتَرَسَانَدَ He (or she) is  
 frightening.

مِیْتَرَسَانِیم We are frightening.  
 مِیْتَرَسَانِید You are frightening.  
 مِیْتَرَسَانَدَ They are frightening.

## AORIST.

بِیْتَرَسَانِم I may frighten.  
 بِیْتَرَسَانِی Thou mayst frighten.  
 بِیْتَرَسَانَدَ He (or she) may  
 frighten.

بِیْتَرَسَانِیم We may frighten.  
 بِیْتَرَسَانِید You may frighten.  
 بِیْتَرَسَانَدَ They may frighten.

## PARTICIPLE ACTIVE.

تَرَسَانَدَنَدَام I am frightener.  
 تَرَسَانَدَنَدَ Thou art frightener.  
 تَرَسَانَدَنَدَ اَسْت He (or she) is  
 frightener.

تَرَسَانَدَنَدَ اِیم We are frighteners.  
 تَرَسَانَدَنَدَ اِید You are frighteners.  
 تَرَسَانَدَنَدَ اَند They are frighteners.

Causal Verbs have no Present or Substantive Participles.

The Causal Verb, from دَوِيدَنْ "To run."

INFINITIVE.

دَوَانِيدَنْ To urge, or To cause to run.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

دَوَانِ Cause thou to run. { دَوَانِيدِ Cause ye to run.

SUBJUNCTIVE MOOD.

SIMPLE PRETERITE.

SINGULAR.

اَگَر اَوَمَرَادَ وَاَنِیدِ If he, or she, made me run.

اَگَر اَوْتَرَادَ وَاَنِیدِ If he, or she, made thee run.

اَگَر اَوَاوَرَادَ وَاَنِیدِ If he, or she, made him, or her, run.

PLURAL.

اَگَر اَیْشَانْ مَارَا دَوَانِیدَنْدِ If they made us run.

اَگَر اَیْشَانْ شَمَارَادَ وَاَنِیدَنْدِ If they made you run.

اَگَر اَیْشَانْ اَیْشَانْرَادَ وَاَنِیدَنْدِ If they made them run.

COMPOUND PRETERITE.

SINGULAR.

شَايِدْ مَن اَوَرَادَ وَاَنِیدَه اَمْ Perhaps I have made him, or her, run.

شَايِدْ تُو اَوَرَادَ وَاَنِیدَه Perhaps thou hast made him, or her, run.

شَايِدْ وَی اَوَرَادَ وَاَنِیدَه اَسْت Perhaps he, or she, has made him, or her, run.

PLURAL.

شَايِدْ اَیْشَانْ مَرَادَ وَاَنِیدَه اَنْدِ Perhaps they have made me run.

شَايِدْ اَیْشَانْ تُوَرَادَ وَاَنِیدَه اَنْدِ Perhaps they have made thee run.

شَايِدْ اَیْشَانْ اَوَرَادَ وَاَنِیدَه اَنْدِ Perhaps they have made him, or her, run.

## PRETERITE IMPERFECT.

## SINGULAR.

اگرچه مرا مید و انید Although he, or she, was urging me to run.

اگرچه ترا مید و انید Although he, or she, was urging thee to run.

اگرچه او را مید و انید Although he, or she, was urging him, or her, to run.

## PLURAL.

اگرچه ما را مید و انیدند Although they were urging us to run.

اگرچه شما را مید و انیدند Although they were urging you to run.

اگرچه ایشان را مید و انیدند Although they were urging them to run.

## PRETERITE PLUPERFECT.

## SINGULAR.

کاش ترا داد و انیده بودم I wish I had made thee run.

کاش شما را داد و انیده بودم I wish I had made you run.

کاش ایشان را داد و انیده بودم I wish I had made them run.

## PLURAL.

کاش ترا داد و انیده بودند I wish they had made thee run.

کاش شما را داد و انیده بودند I wish they had made you run.

کاش ایشان را داد و انیده بودند I wish they had made them run.

## FUTURE TENSE.

## SINGULAR.

شاید خواهم ترا داد و انید Perhaps I will, or may, make thee run.

شاید خواهم او را داد و انید Perhaps I will, or may, make him, or her, run.

شاید خواهم ویرا داد و انید Perhaps I will, or may, make him, or her, run.



PLURAL.

شاید خواهند مارادوانید Perhaps they will, *or* would, make us run.

شاید خواهند شمارادوانید Perhaps they will, *or* would, make you run.

شاید خواهند ایشان رادوانید Perhaps they will, *or* would, make them run.

PRESENT TENSE.

SINGULAR.

اگر ترا مید و انم If I do urge thee to run.

اگر او را مید و انم If I do urge him, *or* her, to run.

اگر ویرا مید و انی If thou urgest him, *or* her, to run.

PLURAL.

اگر او را مید و انیم If we do urge him, *or* her, to run.

اگر ترا مید و انیم If we do urge thee to run.

اگر ایشان را مید و انیم If we do urge them to run.

AORIST.

SINGULAR.

کاش مرا بد و انی I wish thou wouldst make me run.

کاش او را بد و انی I wish thou wouldst make him *or* her run.

کاش ویرا بد و انی I wish thou wouldst make them run.

PLURAL.

کاش ما را بد و انند I wish they would make us run.

کاش شما را بد و انند I wish they would make you run.

کاش ایشان را بد و انند I wish they would make them run.

The reader cannot fail to observe, by the foregoing examples, what an infinite variety of Subjunctive Verbs could be formed in Persian, by the aid of the Particles, the Pronouns, and the changing of their positions.

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The Causal Verb, from *گُذَشْتَنُ* “*To pass.*”

—  
INFINITIVE.

*گُذَرَانِيدَنُ* To cause to pass.

IMPERATIVE MOOD.

*گُذَرَانُ* Cause thou to pass. { *گُذَرَانِيدُ* Cause ye to pass.

POTENTIAL MOOD.

SIMPLE PRETERITE.

SINGULAR.

*تَوَانِسْتَمُ* اَوْرَا *گُذَرَانِيدُ* I could, or might, cause him, or her, to pass.

*تَوَانِسْتِي* اَوْرَا *گُذَرَانِيدُ* Thou couldst, or mightst, cause him, or her, to pass.

*تَوَانِسَتْ* اَوْرَا *گُذَرَانِيدُ* He, or she, could, or might, cause him, or her, to pass.

PLURAL.

*تَوَانِسْتِمُ* اَيْشَانُ *گُذَرَانِيدُ* We could, or might, cause them to pass.

*تَوَانِسْتِيدُ* اَيْشَانُ *گُذَرَانِيدُ* You could, or might, cause them to pass.

*تَوَانِسْتَنَدُ* اَيْشَانُ *گُذَرَانِيدُ* They could, or might, cause them to pass.

IMPERFECT TENSE.

SINGULAR.

*اَوْرَا مَيَتَوَانِسْتَمُ* *گُذَرَانِيدُ* I could, or might, have caused him, or her, to pass.

*اَوْرَا مَيَتَوَانِسْتِي* *گُذَرَانِيدُ* Thou couldst, or mightst, have caused him, or her, to pass.

*اَوْرَا مَيَتَوَانِسَتْ* *گُذَرَانِيدُ* He, or she, could, or might, have caused him, or her, to pass.

PLURAL.

آنهارا میتوانستیم گذرانید	We could, <i>or</i> might, have caused them to pass.
آنهارا میتوانستید گذرانید	You could, <i>or</i> might, have caused them to pass.
آنهارا میتوانستند گذرانید	They could, <i>or</i> might, have caused them to pass.

PRETERITE IMPERFECT.

SINGULAR.

اینرا بایستم گذرانید	I ought to have caused this (thing) to pass.
اینرا بایستت گذرانید	Thou oughtst to have caused this (thing) to pass.
اینرا بایستش گذرانید	He, <i>or</i> she, ought to have caused this (thing) to pass.

PLURAL.

اینهارا بایستمان گذرانید	We ought to have caused these (things) to pass.
اینهارا بایستتان گذرانید	You ought to have caused these (things) to pass.
اینهارا بایستشان گذرانید	They ought to have caused these (things) to pass.

PRESENT TENSE.

SINGULAR.

من ترا میتوانم گذرانید	I can cause thee to pass.
تو مرا میتوانی گذرانید	Thou canst cause me to pass.
او مرا میتواند گذرانید	He, <i>or</i> she, can cause us to pass.

PLURAL.

ما شما را میتوانیم گذرانید	We can cause you to pass.
شما ما را میتوانید گذرانید	You can cause us to pass.
ایشان ما و شما را میتوانند گذرانید	They can cause us and you to pass.

## AORIST POTENTIAL.

## SINGULAR.

برادرَتْ تَوَانْدُ مَرَا بَگَدرَانْدُ	Thy brother can, <i>or</i> may, cause me to pass.
برادرَمْ تَوَانْدُ تَرَا بَگَدرَانْدُ	My brother can, <i>or</i> may, cause thee to pass.
برادرشْ تَوَانْدُ شَمَارَا بَگَدرَانْدُ	His, <i>or</i> her, brother can, <i>or</i> may, cause you to pass.

## PLURAL.

ايشانْ تَوَانْدُ پَدَرَمْ رَا بَگَدرَانْدُ	They can cause my father to pass.
ايشانْ تَوَانْدُ پَدَرْتَرَا بَگَدرَانْدُ	They can cause thy father to pass.
ايشانْ تَوَانْدُ پَدَرشْ رَا بَگَدرَانْدُ	They can cause his, <i>or</i> her, father to pass.

## FUTURE, SUBJUNCTIVE, AND POTENTIAL.

اگرِ بَتَوَانَمْ تَرَا خَوَاهَمْ گَدرَانِيْدُ	If I can, I will cause thee to pass.
اگرِ بَتَوَايِ مَرَا خَوَاهِي گَدرَانِيْدُ	If thou couldst, thou wouldst cause me to pass.
اگرِ بَتَوَانْدُ مَرَا خَوَاهَدُ گَدرَانِيْدُ	If he <i>or</i> she could, he <i>or</i> she would cause me to pass.

## PRESENT, SUBJUNCTIVE, AND POTENTIAL.

اگرِ چِهْ مِيَتَوَانَمْ تَرَا بَگَدرَانَمْ	Although I can cause thee to pass.
اگرِ چِهْ مِيَتَوَايِ مَرَا بَگَدرَانِي	Although thou canst cause me to pass.
اگرِ چِهْ مِيَتَوَانْدُ اَوْرَا بَگَدرَانْدُ	Although he, <i>or</i> she, can cause him, <i>or</i> her, to pass.

## AORIST, SUBJUNCTIVE, AND POTENTIAL.

شايدَ مَارَا تَوَانْدُ گَدرَانِيْدُ	They may perhaps be able to cause us to pass.
شايدَ شَمَارَا تَوَانْدُ گَدرَانِيْدُ	They may perhaps be able to cause you to pass.
شايدَ ايشانَرَا تَوَانْدُ گَدرَانِيْدُ	They may perhaps be able to cause them to pass.

PRETERITE PLUPERFECT.

کاش تَوَانِسْتَهٗ بُودِمِ بَغْدَرَانَمَتِ	I wish I had been able to have caused thee to pass !
کاش تَوَانِسْتَهٗ بُودِي بَغْدَرَانِمِ	I wish thou hadst been able to have caused me to pass !
کاش تَوَانِسْتَهٗ بُودِ بَغْدَرَانَدَش	I wish he, <i>or</i> she, had been able to have caused him, <i>or</i> her, to pass !

PRESENT TENSE.

تُرَا گَزَرَانِيدَن تَوَانِمِ	To cause thee to pass, I can.
اُورَا گَزَرَانِيدَن تَوَانِي	To cause him, <i>or</i> her, to pass, thou canst.
مَارَا گَزَرَانِيدَن تَوَانِنْدِ	To cause us to pass they can.

OF INTERROGATIVE VERBS.

123. There is no particular form employed for the purpose of putting a Verb *interrogatively* in Persian. In the English language, in which the general rule for the Affirmative, in ordinary Verbs, is, that they should come after the Nominative, as, “*I did,*” “*You will,*” “*He shall,*” &c., by transposing this order, and putting the Verb before the Nominative, the Verb becomes Interrogative ; as, “*Did I ?*” “*Will you ?*” “*Shall he ?*” But in Persian there are no such forms ; and Interrogatives are differently expressed. A Simple or a Compound Adverb of Interrogation (such as, چرا “*Why ?*” چَوَن “*How ?*” مَکَر “*Perhaps ?*” کِي “*When ?*” کُو “*Where ?*” کُجَا “*What place ?*” &c.\*) is very often employed to express the query.

124. The context very often shews the Verb to have been

\* See the Index, for Persian Adverbs.

interrogatively put: for instance, if I say to a person in Persian, *شما انگلیسی میدانید* “You know English?” if he is a Persian himself, or knows the Persian language, he perceives at once that I am asking him whether he knows the English language or not.

125. The third mode, and by far the most general, of asking a question in Persian, is, that the speaker softens his voice and expresses the Verb in an accent quite peculiar to the occasion, which leaves no doubt on the minds of those who hear him that he is asking a question: this, I believe, may be done, and is perhaps done in all languages, whether there be at the same time any particular form for expressing a Verb *interrogatively* or not. But in Persian, the Interrogation may at the same time be rendered quite complete and decided, by adding *یا نه* “or not” (a Disjunctive added to a Negative Particle) to the end of the sentence; thus:

*پدر شما آنجا رفت یا نه* “Did your father go there, *or not*?”  
*شما فارسی میدانید یا نه* “Do you know [or speak] Persian, *or not*?”  
 &c. &c.

126. We now proceed to conjugate a Verb Interrogatively with the Adverb چرا “Why?”

#### INFINITIVE MOOD.

*گفتن* “To Say,” or “To Speak.”

#### IMPERATIVE MOOD.

SINGULAR.	{	PLURAL.
<i>گویی</i> “Say thou.”		<i>گویید</i> “Say ye.”

## INDICATIVE MOOD.

## SIMPLE PRETERITE.

## SINGULAR.

چرا گفتم	Why said I?
چرا گفتی	Why saidst thou?
چرا گفت	Why said he, <i>or</i> she?

## PLURAL.

چرا گفتیم	Why said we?
چرا گفتید	Why said you?
چرا گفتند	Why said they?

## COMPOUND PRETERITE.

چرا گفته‌ام	Why have I said?
چرا گفته‌ی	Why hast thou said?
چرا گفته‌است	Why has he, <i>or</i> she, said?

چرا گفته‌ایم	Why have we said?
چرا گفته‌اید	Why have you said?
چرا گفته‌اند	Why have they said?

## PRETERITE IMPERFECT.

چرا می‌گفتم	Why was I saying?
چرا می‌گفتی	Why wast thou saying?
چرا می‌گفت	Why was he, <i>or</i> she, saying?

چرا می‌گفتیم	Why were we saying?
چرا می‌گفتید	Why were you saying?
چرا می‌گفتند	Why were they saying?

## PRETERITE PLUPERFECT.

چرا گفته‌بودم	Why had I said?
چرا گفته‌بودی	Why hadst thou said?
چرا گفته‌بود	Why had he, <i>or</i> she, said?

چرا گفته‌بودیم	Why had we said?
چرا گفته‌بودید	Why had you said?
چرا گفته‌بودند	Why had they said?

## FUTURE TENSE.

چرا خواهم گفت	Why will, <i>or</i> shall, I say?
چرا خواهی گفت	Why wilt, <i>or</i> shalt, thou say?
چرا خواهد گفت	Why will, <i>or</i> shall, he, <i>or</i> she, say?

چرا خواهیم گفت	Why will, <i>or</i> shall, we say?
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نت

نت

## PRESENT TENSE.

## SINGULAR.

چرا میگویم	Why say I?
چرا میگوئی	Why sayest thou?
چرا میگوید	Why says he, <i>or</i> she?

## PLURAL.

چرا میگوییم	Why say we?
چرا میگوئید	Why say you?
چرا میگویند	Why say they?

## AORIST.

چرا بگویم	Why may <i>or</i> should I say?
چرا بگوئی	Why mayst <i>or</i> shouldst thou say?
چرا بگوید	Why may <i>or</i> should he, <i>or</i> she, say?

چرا بگوییم	Why may <i>or</i> should we say?
چرا بگوئید	Why may <i>or</i> should you say?
چرا بگویند	Why may <i>or</i> should they say?

## PRESENT PARTICIPLE.

چرا گوینام	Why am I saying?
چرا گوئی	Why art thou saying?
چرا گوینست	Why is he, <i>or</i> she, saying?

چرا گوینام	Why are we saying?
چرا گویند	Why are you saying?
چرا گویند	Why are they saying?

## ACTIVE OR SUBSTANTIVE PARTICIPLE.

چرا گوینده ام	Why am I <i>sayer</i> ?
چرا گوینده ای	Why art thou <i>sayer</i> ?
چرا گوینده است	Why is he, <i>or</i> she, <i>sayer</i> ?

چرا گوینده ایم	Why are we <i>sayers</i> ?
چرا گوینده اید	Why are you <i>sayers</i> ?
چرا گوینده اند	Why are they <i>sayers</i> ?

[N. B. When the Interrogative Particle چرا is placed before a Verb (as in the above instance), the Disjunctive Negative <sup>نه</sup> cannot be added to the end of the sentence.]



OF COMPOUND VERBS.

127. The Persian Verbs are very often compounded with Nouns, either Substantive or Adjective; with Participles; with Prepositions; or with other Particles; as, <sup>سَخَنَ</sup> <sup>كُفْتَنَ</sup> “To speak” or “to utter words;” <sup>دَاخِرَاسْتَنَ</sup> “To seek justice;” <sup>نِيكَ</sup> <sup>وَرَزِيدَنَ</sup> “To do good,” or, “To exercise virtue;” <sup>بِيْمَارِشْدَنَ</sup> “To become sick;” <sup>خَرَمَ</sup> <sup>سَاخْتَنَ</sup> “To make happy;” <sup>رَنَكُ</sup> <sup>آمِيختَنَ</sup> “To mix colours,” or “To be deceptive;” <sup>جَوِيْنْدَه</sup> <sup>گَرْدِيدَنَ</sup> “To be,” or “become, a searcher;” <sup>پُويَان</sup> <sup>بودَنَ</sup> “To be walking” or “travelling, in quest of;” <sup>خَنْدَانِ</sup> <sup>نِشَسْتَنَ</sup> “To sit smiling;” <sup>بَا</sup> <sup>اَرَفْتَنَ</sup> “To go up;” <sup>پَايِن</sup> <sup>آمَدَنَ</sup> “To come down;” <sup>بَر</sup> <sup>خَاسْتَنَ</sup> “To rise”; &c. &c.

128. The Persian Verbs of Arabic extraction are always Compounds of an Arabic Verbal Noun, Participle, or Adjective, and a Persian Verb, which, in all its inflexions, is joined to the other;—the former expressing the meaning in abstract; and the latter deciding the Mood, the Tense, and the Person of the Verb. The Arabic words so compounded undergo, of course, no inflexions.

129. The Verbs chiefly used in these combinations, especially when Arabic words are adopted, are,

<sup>كَرْدَنَ</sup> To do, <i>or</i> To make.	<sup>آوَرْدَنَ</sup> To bring.
<sup>خَوَرْدَنَ</sup> To devour, <i>or</i> To suffer.	<sup>كَشِيدَنَ</sup> To draw, <i>or</i> To undergo.
<sup>دَاشْتَنَ</sup> To have.	<sup>سَاخْتَنَ</sup> To make.
<sup>زَدَنَ</sup> To strike.	<sup>فَرْمُودَنَ</sup> To order.
<sup>آمَدَنَ</sup> To come, <i>or</i> To become.	<sup>شُدَنَ</sup> , <sup>گُشْتَنَ</sup> , <sup>گَرْدِيدَنَ</sup> To be changed into, <i>or</i> become.

بَرَدَن To bear.	گِرَفْتَن To take.
نِمُودَن To shew.	یَافْتَن To find.
خَواستَن To wish, or To ask.	جُسْتَن To search, or To find.
بُودَن To be.	نِشستَن To sit.

## EXAMPLES.

تَمَام کَرَدَن To complete.	اِنْتَظَار کَشیدَن To expect.
رُجوع نِمُودَن To return.	حَسَد بُرَدَن To envy.
غَصه خُورَدَن To be grieved.	اِعْتقاد دَاشتَن To believe.
عُذر خَواستَن To apologize.	هَجوم آوَردَن To assault.
مُعْجَب گَرْدیدَن To be astonished.	ضَرَبَت زَدَن To strike.
اِحسان فرمودَن To be beneficent.	طالِع آمدَن To appear.
هَجران دیدَن To be bereaved.	نَفَع گِرَفْتَن To take profit.
عَیب جُسْتَن To find fault.	مَرِض شَدَن To be sick.
مَغموم بُودَن To be sorrowful.	مَحرُوم یَافْتَن To find (others) dis- appointed.

130. The student will observe, that, in forming these Compounds, he need not always be restricted to special Persian Verbs in combination with any particular Arabic word ; for تَمَام نِمُودَن, تَمَام سَاختَن, تَمَام فرمودَن all mean “To complete,” as well as تَمَام کَرَدَن ; and in the same manner, as مَنتَظِر نِشستَن, مَنتَظِر بُودَن, مَنتَظِر گَرْدیدَن, اِنْتَظار دَاشتَن, اِنْتَظار بُرَدَن, as well as اِنْتَظار کَشیدَن would signify “To expect”; as would اِعْتقاد دَاشتَن, اِعْتقاد نِمُودَن, اِعْتقاد آوَردَن, اِعْتقاد کَرَدَن all alike signify “To believe”; just as تَعَجَب نِمُودَن, تَعَجَب کَرَدَن, مُتَعَجَب شَدَن, مُتَعَجَب بُودَن, مُتَعَجَب گَرْدیدَن, all may mean “To wonder,” or “To be astonished”: and so with the

rest, &c. In fact, these Persian Verbs, when united with any Arabic word so as to form a Compound Verb, in many instances completely lose their own primitive meanings, and serve merely as Auxiliaries, to shew, as already observed, the Arabic Verbs to be in the same inflexions as themselves.

131. The following exhibit a few examples of the Compound Verbs of both kinds,—Persian and Persian, and Persian and Arabic united.

~~~~~  
COMPOUND VERB—BOTH PARTS PERSIAN.

INFINITIVE MOOD.

پاس داشتَن “*To Watch,*” or “*To keep Watch.*”

IMPERATIVE MOOD.

SINGULAR.

پاس دارِ Watch thou.

PLURAL.

پاس دارید Watch ye.

INDICATIVE MOOD.—ACTIVE VOICE.

SIMPLE PRETERITE.

پاس داشتم I watched.

پاس داشتی Thou watchedst.

پاس داشت He, or she, watched.

پاس داشتیم We watched.

پاس داشتید You watched.

پاس داشتند They watched.

COMPOUND PRETERITE.

پاس داشته‌ام I have watched.

پاس داشته‌ای Thou hast watched.

پاس داشته‌است He, or she, has watched.

پاس داشته‌ایم We have watched.

پاس داشته‌اید You have watched.

پاس داشته‌اند They have watched.

## IMPERFECT TENSE.

## SINGULAR.

|              |                                  |
|--------------|----------------------------------|
| پاس میداشتَم | I was watching.                  |
| پاس میداشتی  | Thou wast watching.              |
| پاس میداشت   | He, <i>or</i> she, was watching. |

## PLURAL.

|              |                     |
|--------------|---------------------|
| پاس میداشتیم | We were watching.   |
| پاس میداشتید | You were watching.  |
| پاس میداشتند | They were watching. |

## PLUPERFECT TENSE.

|                 |                                 |
|-----------------|---------------------------------|
| پاس داشته بودَم | I had watched.                  |
| پاس داشته بودی  | Thou hadst watched.             |
| پاس داشته بود   | He, <i>or</i> she, had watched. |

|                 |                   |
|-----------------|-------------------|
| پاس داشته بودیم | We had watched.   |
| پاس داشته بودید | You had watched.  |
| پاس داشته بودند | They had watched. |

## FUTURE TENSE.

|                |                                                |
|----------------|------------------------------------------------|
| پاس خواهم داشت | I will <i>or</i> shall watch.                  |
| پاس خواهی داشت | Thou wilt <i>or</i> shalt watch.               |
| پاس خواهد داشت | He, <i>or</i> she, will <i>or</i> shall watch. |

|                 |                                  |
|-----------------|----------------------------------|
| پاس خواهیم داشت | We will <i>or</i> shall watch.   |
| پاس خواهید داشت | You will <i>or</i> shall watch.  |
| پاس خواهند داشت | They will <i>or</i> shall watch. |

## PAST PARTICIPLE.

پاس داشته Having watched.

## PRESENT TENSE.

|            |                             |
|------------|-----------------------------|
| پاس میدارم | I watch.                    |
| پاس میداری | Thou watchest.              |
| پاس میدارد | He, <i>or</i> she, watches. |

|             |             |
|-------------|-------------|
| پاس میداریم | We watch.   |
| پاس میدارید | You watch.  |
| پاس میدارند | They watch. |

## AORIST.

|           |                               |
|-----------|-------------------------------|
| پاس بدارم | I may watch.                  |
| پاس بداری | Thou mayst watch.             |
| پاس بدارد | He, <i>or</i> she, may watch. |

|            |                 |
|------------|-----------------|
| پاس بداریم | We may watch.   |
| پاس بدارید | You may watch.  |
| پاس بدارند | They may watch. |

PRESENT PARTICIPLE—SELDOM USED.

SINGULAR.

پاس دارانم I am watching.  
پاس دارانی Thou art watching.  
پاس دارنت He, *or* she, is watching.

PLURAL.

پاس دارانیم We are watching.  
پاس دارانید You are watching.  
پاس دارانند They are watching.

PARTICIPLE ACTIVE.

پاس دارنده ام I am watcher.  
پاس دارنده ی Thou art watcher.  
پاس دارنده است He, *or* she, is watcher.

پاس دارنده ایم We are watchers.  
پاس دارنده ایذ You are watchers.  
پاس دارنده اند They are watchers.

The Verb شکار کردن "To Hunt."

SUBJUNCTIVE MOOD.

COMPOUND PRETERITE.

SINGULAR.

شاید که شکار کرده باشم Perhaps I may have hunted.  
شاید که شکار کرده باشی Perhaps thou mayst have hunted.  
شاید که شکار کرده باشد Perhaps he, *or* she, may have hunted.

PLURAL.

شاید که شکار کرده باشیم Perhaps we may have hunted.  
شاید که شکار کرده باشید Perhaps you may have hunted.  
شاید که شکار کرده باشند Perhaps they may have hunted.

## PRETERITE IMPERFECT.

## SINGULAR.

- باشد که شکار میکردم I may have been hunting.  
 باشد که شکار میکردی Thou mayst have been hunting.  
 باشد که شکار میکرد He, *or* she, may have been hunting.

## PLURAL.

- باشد که شکار میکردیم We may have been hunting.  
 باشد که شکار میکردید You may have been hunting.  
 باشد که شکار میکردند They may have been hunting.

## PRETERITE PLUPERFECT.

## SINGULAR.

- اگر شکار کرده بودم Had I, *or* if I had hunted.  
 اگر شکار کرده بودی Hadst thou, *or* if thou hadst, hunted.  
 اگر شکار کرده بود He, *or* she, *or* if he *or* she, had hunted.

## PLURAL.

- اگر شکار کرده بودیم Had we, *or* if we had hunted.  
 اگر شکار کرده بودید Had you, *or* if you had hunted.  
 اگر شکار کرده بودند Had they, *or* if they had hunted.

## FUTURE TENSE.

## SINGULAR.

- اگرچه شکار خواهم کرد Although I would *or* should hunt.  
 اگرچه شکار خواهی کرد Although thou wouldst *or* shouldst hunt.  
 اگرچه شکار خواهد کرد Although he, *or* she, would *or* should hunt.

PLURAL.

|                       |                                            |
|-----------------------|--------------------------------------------|
| اگرچه شکار خواهیم کرد | Although we would <i>or</i> should hunt.   |
| اگرچه شکار خواهید کرد | Although you would <i>or</i> should hunt.  |
| اگرچه شکار خواهند کرد | Although they would <i>or</i> should hunt. |

PAST PARTICIPLE.

|                     |                              |
|---------------------|------------------------------|
| اگرچه شکار کرده شده | Although having been hunted. |
|---------------------|------------------------------|

PRESENT TENSE.

SINGULAR.

|                |                                  |
|----------------|----------------------------------|
| اگر شکار میکنم | If I do hunt.                    |
| اگر شکار میکنی | If thou dost hunt.               |
| اگر شکار میکند | If he, <i>or</i> she, does hunt. |

PLURAL.

|                 |                  |
|-----------------|------------------|
| اگر شکار میکنیم | If we do hunt.   |
| اگر شکار میکنید | If you do hunt.  |
| اگر شکار میکنند | If they do hunt. |

AORIST.

SINGULAR.

|              |                                   |
|--------------|-----------------------------------|
| تا شکار بکنم | That I may hunt.                  |
| تا شکار بکنی | That thou mayst hunt.             |
| تا شکار بکند | That he, <i>or</i> she, may hunt. |

PLURAL.

|               |                     |
|---------------|---------------------|
| تا شکار بکنیم | That we may hunt.   |
| تا شکار بکنید | That you may hunt.  |
| تا شکار بکنند | That they may hunt. |

## PRESENT PARTICIPLE.

## SINGULAR.

|               |                                                      |
|---------------|------------------------------------------------------|
| شکارکنان باشم | I should, <i>or</i> may be hunting.                  |
| شکارکنان باشی | Thou shouldst, <i>or</i> mayst be hunting.           |
| شکارکنان باشد | He, <i>or</i> she, should, <i>or</i> may be hunting. |

## PLURAL.

|                |                                        |
|----------------|----------------------------------------|
| شکارکنان باشیم | We should, <i>or</i> may be hunting.   |
| شکارکنان باشید | You should, <i>or</i> may be hunting.  |
| شکارکنان باشند | They should, <i>or</i> may be hunting. |

## PARTICIPLE ACTIVE.

## SINGULAR.

|               |                                         |
|---------------|-----------------------------------------|
| شکارکننده شوم | I may become a hunter.                  |
| شکارکننده شوی | Thou mayst become a hunter.             |
| شکارکننده شود | He, <i>or</i> she, may become a hunter. |

## PLURAL.

|                |                          |
|----------------|--------------------------|
| شکارکننده شویم | We may become hunters.   |
| شکارکننده شوید | You may become hunters.  |
| شکارکننده شوند | They may become hunters. |

The Verb نامه نوشتن "To write a Letter."

## POTENTIAL MOOD.

## SIMPLE PRETERITE.

## SINGULAR.

|                   |                                                          |
|-------------------|----------------------------------------------------------|
| نامه توانستم نوشت | I could <i>or</i> might write a letter.                  |
| نامه توانستی نوشت | Thou couldst <i>or</i> might write a letter.             |
| نامه توانست نوشت  | He, <i>or</i> she, could <i>or</i> might write a letter. |



## PLURAL.

نَامَهٗ تَوَانِسْتِمْ نِوِشْتْ We could *or* might write a letter.

نَامَهٗ تَوَانِسْتِيدِ نِوِشْتْ You could *or* might write a letter.

نَامَهٗ تَوَانِسْتَنْدِ نِوِشْتْ They could *or* might write a letter.

## COMPOUND PRETERITE.

## SINGULAR.

نَامَهٗ تَوَانِسْتَهٗ اَمْ نِوِشْتْ I have been able to write a letter.

نَامَهٗ تَوَانِسْتَهٗ نِوِشْتْ Thou hast been able to write a letter.

نَامَهٗ تَوَانِسْتَهٗ اَسْتِ نِوِشْتْ He, *or* she, has been able to write a letter.

## PLURAL.

نَامَهٗ تَوَانِسْتَهٗ اِيْمِ نِوِشْتْ We have been able to write a letter.

نَامَهٗ تَوَانِسْتَهٗ اِيْدِ نِوِشْتْ You have been able to write a letter.

نَامَهٗ تَوَانِسْتَهٗ اَنْدِ نِوِشْتْ They have been able to write a letter.

## PRETERITE IMPERFECT.

## SINGULAR.

نَامَهٗ مِيَتَوَانِسْتَمْ نِوِشْتْ I could have written, *or* might be writing, a letter.

نَامَهٗ مِيَتَوَانِسْتِي نِوِشْتْ Thou couldst have written, *or* might be writing, a letter.

نَامَهٗ مِيَتَوَانِسْتِ نِوِشْتْ He, *or* she, could have written, *or* might be writing, a letter.

## PLURAL.

نَامَهٗ مِيَتَوَانِسْتِمْ نِوِشْتْ We could have written, *or* might be writing, a letter.

نَامَهٗ مِيَتَوَانِسْتِيدِ نِوِشْتْ You could have written, *or* might be writing, a letter.

نَامَهٗ مِيَتَوَانِسْتَنْدِ نِوِشْتْ They could have written, *or* might be writing, a letter.

## PRETERITE PLUPERFECT.

## SINGULAR.

|                                        |                                                                       |
|----------------------------------------|-----------------------------------------------------------------------|
| نَامَهٗ تَوَانِسْتَمِ نِوَشْتَهٗ بُودَ | I could, <i>or</i> might, have had written a letter.                  |
| نَامَهٗ تَوَانِسْتِي نِوَشْتَهٗ بُودَ  | Thou couldst, <i>or</i> might, have had written a letter.             |
| نَامَهٗ تَوَانِسْتُ نِوَشْتَهٗ بُودَ   | He, <i>or</i> she, could, <i>or</i> might, have had written a letter. |

## PLURAL.

|                                          |                                                         |
|------------------------------------------|---------------------------------------------------------|
| نَامَهٗ تَوَانِسْتِمِ نِوَشْتَهٗ بُودَ   | We could, <i>or</i> might, have had written a letter.   |
| نَامَهٗ تَوَانِسْتِيدِ نِوَشْتَهٗ بُودَ  | You could, <i>or</i> might, have had written a letter.  |
| نَامَهٗ تَوَانِسْتَنْدِ نِوَشْتَهٗ بُودَ | They could, <i>or</i> might, have had written a letter. |

## FUTURE TENSE.

## SINGULAR.

|                                        |                                                    |
|----------------------------------------|----------------------------------------------------|
| نَامَهٗ خَوَاهَمِ تَوَانِسْتُ نِوَشْتُ | I shall be able to write a letter.                 |
| نَامَهٗ خَوَاهِي تَوَانِسْتُ نِوَشْتُ  | Thou wilt be able to write a letter.               |
| نَامَهٗ خَوَاهَدِ تَوَانِسْتُ نِوَشْتُ | He, <i>or</i> she, will be able to write a letter. |

## PLURAL.

|                                          |                                      |
|------------------------------------------|--------------------------------------|
| نَامَهٗ خَوَاهِيمِ تَوَانِسْتُ نِوَشْتُ  | We shall be able to write a letter.  |
| نَامَهٗ خَوَاهِيدِ تَوَانِسْتُ نِوَشْتُ  | You will be able to write a letter.  |
| نَامَهٗ خَوَاهَنْدِ تَوَانِسْتُ نِوَشْتُ | They will be able to write a letter. |

## PRESENT TENSE.

## SINGULAR.

|                                |                                                                     |
|--------------------------------|---------------------------------------------------------------------|
| نَامَهٗ مِیْتَوَانَمِ نِوَشْتُ | I can write, <i>or</i> am able to write, a letter.                  |
| نَامَهٗ مِیْتَوَانِي نِوَشْتُ  | Thou canst write, <i>or</i> art able to write, a letter.            |
| نَامَهٗ مِیْتَوَانَدِ نِوَشْتُ | He, <i>or</i> she, can write, <i>or</i> is able to write, a letter. |

PLURAL.

|                                  |                                                       |
|----------------------------------|-------------------------------------------------------|
| نَامَهٗ مِیْتَوَانِیْمِ نِوِشْتُ | We can write, <i>or</i> are able to write a letter.   |
| نَامَهٗ مِیْتَوَانِیْدِ نِوِشْتُ | You can write, <i>or</i> are able to write a letter.  |
| نَامَهٗ مِیْتَوَانَنْدِ نِوِشْتُ | They can write, <i>or</i> are able to write a letter. |

AORIST, POTENTIAL

SINGULAR.

|                              |                                                             |
|------------------------------|-------------------------------------------------------------|
| نَامَهٗ بَایْدِ بِنَوِیْسَمِ | I must, <i>or</i> ought to write a letter.                  |
| نَامَهٗ بَایْدِ بِنَوِیْسِی  | Thou must, <i>or</i> oughtst to write a letter.             |
| نَامَهٗ بَایْدِ بِنَوِیْسَدِ | He, <i>or</i> she, must, <i>or</i> ought to write a letter. |

PLURAL.

|                              |                                     |
|------------------------------|-------------------------------------|
| نَامَهٗ تَوَانِیْمِ نِوِشْتُ | We may be able to write a letter.   |
| نَامَهٗ تَوَانِیْدِ نِوِشْتُ | You may be able to write a letter.  |
| نَامَهٗ تَوَانَنْدِ نِوِشْتُ | They may be able to write a letter. |

PRESENT PARTICIPLE.

SINGULAR.

|                                     |                                                               |
|-------------------------------------|---------------------------------------------------------------|
| بَایْدِ نَامَهٗ نَوِیْسَانِ بَاشَمِ | I must <i>or</i> should be writing a letter.                  |
| بَایْدِ نَامَهٗ نَوِیْسَانِ بَاشِی  | Thou must, <i>or</i> shouldst, be writing a letter.           |
| بَایْدِ نَامَهٗ نَوِیْسَانِ بَاشَدِ | He, <i>or</i> she, must <i>or</i> should be writing a letter. |

PLURAL.

|                                      |                                 |
|--------------------------------------|---------------------------------|
| نَامَهٗ نَوِیْسَانِ تَوَانِیْمِ شُدْ | We could be writing a letter.   |
| نَامَهٗ نَوِیْسَانِ تَوَانِیْدِ شُدْ | You could be writing a letter.  |
| نَامَهٗ نَوِیْسَانِ تَوَانَنْدِ شُدْ | They could be writing a letter. |

## ACTIVE PARTICIPLE.

## SINGULAR.

مَنْ بَايَدَ نَوِيسَنَدَهٗ اَيْنَ نَامَهٗ باشم I must be the writer of this letter.

تو بَايَدَ نَوِيسَنَدَهٗ اَيْنَ نَامَهٗ باشي Thou must be the writer of this letter.

او بَايَدَ نَوِيسَنَدَهٗ اَيْنَ نَامَهٗ باشد He, or she, must be the writer of this letter

## PLURAL.

ما بَايَسْتِ نَوِيسَنَدَهٗ اَيْنَ نَامَهٗ باشيم We should, or ought to have been the writers of this letter.

شما بَايَسْتِ نَوِيسَنَدَهٗ اَيْنَ نَامَهٗ باشيد You should, or ought to have been the writers of this letter.

ايشان بَايَسْتِ نَوِيسَنَدَهٗ اَيْنَ نَامَهٗ باشند They should, or ought to have been the writers of this letter.

~~~~~

The Verb رَشَك بُرَدَن "To Envy."

— —

## PASSIVE VOICE.

رَشَك بُرَدَهٗ شَدَن To be, or to become, envied.

## INDICATIVE MOOD.

## SIMPLE PRETERITE.

## SINGULAR.

رَشَك بُرَدَهٗ شَدَم I was envied.

رَشَك بُرَدَهٗ شَدِي Thou wast envied.

رَشَك بُرَدَهٗ شَدَ He, or she, was envied.

## PLURAL.

رَشَك بُرَدَهٗ شَدِيم We were envied.

رَشَك بُرَدَهٗ شَدِيد You were envied.

رَشَك بُرَدَهٗ شَدَنَد They were envied.

## COMPOUND PRETERITE.

رَشَك بُرَدَهٗ شَدَهٗ اَم I have been envied.

رَشَك بُرَدَهٗ شَدَهٗ اِيْد Thou hast been envied.

رَشَك بُرَدَهٗ شَدَهٗ اَسْت He, or she, has been envied.

رَشَك بُرَدَهٗ شَدَهٗ اِم We have been envied.

رَشَك بُرَدَهٗ شَدَهٗ اِيْد You have been envied.

رَشَك بُرَدَهٗ شَدَهٗ اَنَد They have been envied.

## IMPERPECT TENSE.

## SINGULAR.

رَشْكَبَرْدَه میشدم I was being envied.

رَشْكَبَرْدَه میشدی Thou wast being envied.

رَشْكَبَرْدَه میشد He, *or* she, was being envied.

## PLURAL.

رَشْكَبَرْدَه میشدیم We were being envied.

رَشْكَبَرْدَه میشدید You were being envied.

رَشْكَبَرْدَه میشدند They were being envied.

## PRETERITE PLUPERFECT.

رَشْكَبَرْدَه شده بودم I had been envied.

رَشْكَبَرْدَه شده بودی Thou hadst been envied.

رَشْكَبَرْدَه شده بود He, *or* she, had been envied.

رَشْكَبَرْدَه شده بودیم We had been envied.

رَشْكَبَرْدَه شده بودید You had been envied.

رَشْكَبَرْدَه شده بودند They had been envied.

## FUTURE TENSE.

رَشْكَبَرْدَه خواهم شد I shall be envied.

رَشْكَبَرْدَه خواهی شد Thou wilt be envied.

رَشْكَبَرْدَه خواهد شد He, *or* she, will be envied.

رَشْكَبَرْدَه خواهیم شد We shall be envied.

رَشْكَبَرْدَه خواهید شد You will be envied.

رَشْكَبَرْدَه خواهند شد They will be envied.

## PRESENT TENSE.

رَشْكَبَرْدَه میشوم I am being envied.

رَشْكَبَرْدَه میشوی Thou art being envied.

رَشْكَبَرْدَه میشود He, *or* she, is being envied.

رَشْكَبَرْدَه میشویم We are being envied.

رَشْكَبَرْدَه میشوید You are being envied.

رَشْكَبَرْدَه میشوند They are being envied.

## AORIST.

رَشْكَبَرْدَه شوم I may become envied.

رَشْكَبَرْدَه شوی Thou mayst become envied.

رَشْكَبَرْدَه شود He, *or* she, may become envied.

رَشْكَبَرْدَه شویم We may become envied.

رَشْكَبَرْدَه شوید You may become envied.

رَشْكَبَرْدَه شوند They may become envied.

## PAST PARTICIPLE.

رَشْكَ بَرْدَه شده Having been envied.

## SUBJUNCTIVE MOOD.

SINGULAR.	PLURAL.
شاید رشکبرده شدم Perhaps I was envied.	شاید رشکبرده بشویم We may perhaps become envied.
شاید رشکبرده شدی Perhaps thou wast envied.	شاید رشکبرده بشوید You may perhaps become envied.
شاید رشکبرده شد Perhaps he, or she, was envied.	شاید رشکبرده بشوند They may perhaps become envied.
شاید رشکبرده میشدم Perhaps I was being envied.	اگر رشکبرده میشویم If we are being envied.
شاید رشکبرده میشدی Perhaps thou wast being envied.	اگر رشکبرده میشوید If you are being envied.
شاید رشکبرده میشد Perhaps he, or she, was being envied.	اگر رشکبرده میشوند If they are being envied.

&amp;c. &amp;c. &amp;c.

The reader will have now no difficulty, according to the models before him, in forming any Compound, whether of Arabic extraction or otherwise, as he pleases.

132.

## AN ALPHABETICAL SERIES

OF

## VERBAL NOUNS, OR SIMPLE PERSIAN INFINITIVES,

WITH THEIR RESPECTIVE IMPERATIVES.

INFINITIVE.	IMPERATIVE.	INFINITIVE.	IMPERATIVE.
آجیدن To stitch	آجین	آفریدن To create	آفرین
آزردن To offend	آزار	آگاهانیدن To warn	آگاهان
آسودن To repose	آسای	آکندن To stuff	آکند
آشفتن To disturb	آشوب	آلودن To stain	آلای
آغالیدن To excite	آغل	آمدن To come	آی
آغشتن To steep	آلای	آموختن To learn	آموز

INFINITIVE.		IMPERATIVE.	INFINITIVE.		IMPERATIVE.
آمِخْتَنَ	To mingle	آمِزْ	بِخْتَنَ	To sift	بِزْ
آوِخْتَنَ	To suspend	آوِزْ	پاشِیدَنَ	To scatter	پاشْ
آرَزِیدَنَ	To be worth	آرِزْ	پائِیدَنَ	To guard	پایْ
اُفتَادَنَ	To fall	اُفْتْ	پالَوَدَنَ	To strain	پالایْ
اُفْرَاخْتَنَ	To elevate	اُفْرَازْ	پُخْتَنَ	To cook	پَزْ
اُفْرَاشْتَنَ	To hoist	اُفْرَازْ	پَرَسْتِیدَنَ	To worship	پَرَسْتْ
اُفْرُودَنَ	To increase	اُفْرَايْ	پَرَسِیدَنَ	To ask	پَرَسْ
اُفْشَرَدَنَ	To squeeze	اُفْشَارْ	پَرِیدَنَ	To fly	پَرْ
اُفْکَنَدَنَ	To fling	اُفْکَنْ	پَرُوهِیدَنَ	To investigate	پَرُوْهْ
اَنْبَاشْتَنَ	To store	اَنْبَازْ	پوسِیدَنَ	To rot	پوسْ
اَنْدَاخْتَنَ	To throw	اَنْدَازْ	پَذِیرْفَتَنَ	To accept	پَذِیرْ
اَنْدُوخْتَنَ	To treasure	اَنْدُوزْ	پِیوسْتَنَ	To join	پِیوندْ
اِنْگَاشْتَنَ	To suppose	اِنْگَارْ	پِیمُودَنَ	To measure	پِیمایْ
اِیْسْتَاَنَ	To stand	اِیْسْتْ	تَابِیدَنَ	To twist	تَابْ
بَاخْتَنَ	To play	بَازْ	تَاخْتَنَ	To gallop	تَازْ
بَارِیدَنَ	To rain	بَارْ	تَازِیدَنَ	To run	تَازْ
بَاْفَتَنَ	To weave	بَاْفْ	تَاْفَتَنَ	To shine	تَابْ
بَاِلِیدَنَ	To exult	بَاِلْ	تَپِیدَنَ	To palpitate	تَپْ
بَرَدَنَ	To carry	بَرْ	تَرَسِیدَنَ	To fear	تَرَسْ
بَرِیدَنَ	To cut	بَرْ	تَرَسَاِیدَنَ	To frighten	تَرَسَانْ
بَسْتَنَ	To bind	بَسْدْ	جَاِیدَنَ	To masticate	جَاوْ
بُوئِیدَنَ	To smell	بُوِیْ	جَسْتَنَ	To leap	جَهْ

INFINITIVE.		IMPERATIVE.	INFINITIVE.		IMPERATIVE.
جُستَنَ	To search	جُوی	خُوابیدن	To sleep	خُواب
جُنبدیدن	To shake	جُنُب	خُوابانیدن	To cause to sleep	خُوابان
جُنَبانیدن	To stir	جُنَبان	خُواستَنَ	To desire	خُواه
جِهانیدن	To urge to leap	جِهان	خُردن	To purchase	خَر
جوئیَدن	To search	جُوی	خُزیدن	To creep	خَز
چَریدن	To graze	چَر	خُسبیدن	To repose	خُسَب
چَرانیدن	To cause to graze	چَران	خُلیدن	To prick	خَل
چَسبیدن	To stick	چَسَب	خُندیدن	To laugh	خُند
چَسبانیدن	To glue	چَسَبان	خُندانیدن	To cause to laugh	خُندان
خُلیدن	To prick	خَل	دادن	To give	دِه
خُمیدن	To bend	خُم	داشتَنَ	To have	دار
خُمانیدن	To double down	خُمان	دانستن	To know	دان
چَشیدن	To taste	چَش	دِرودن	To reap	دِرَو
چَشانیدن	To cause to taste	چَشان	دِریدن	To rend	دِر
چَکیدن	To drop	چَک	دُرزدیدن	To steal	دُرزد
چَکانیدن	To cause to drop	چَکان	دُمیدن	To blow	دَم
چَمیدن	To walk proudly	چَم	دُوختَنَ	To sew	دُوَز
چیدن	To pick or select	چین	دُوشیدن	To milk	دُوش
خاستَنَ	To rise	خیز	دُویدن	To run	دُو
خاریدن	To itch	خار	دیدن	To see	بِین
خارانیدن	To scratch	خاران	راندن	To drive	ران
خاییدن	To bite	خای	رَخشیدن	To shine	رَخش



INFINITIVE.		IMPERATIVE.	INFINITIVE.		IMPERATIVE.
رَسْتَنَ	To grow	رَوِ	سَرَوَنَ	To sing	سَرَايَ
رَسْتَنَ	To scape	رِهَ	سُفْتَنَ	To bore	سُنَبَ
رَسِيدَنَ	To arrive	رَسَ	سَگَالِيدَنَ	To think	سَگَالِ
رِشْتَنَ	To spin	رِيسَ	سُونَدَنَ	To pound	سَايَ
رَفْتَنَ	To go	رَوَ	شُدَنَ	To become	شَوَ
رَفْتَنَ	To sweep	رَوَبَ	شِکَسْتَنَ	To break	شِکَنَ
رَمِيدَنَ	To startle	رَمَ	شِکَاغْتَنَ	To cleave	شِکَاغَ
رَمَانِيدَنَ	To scare	رَمَانَ	شِکَفْتَنَ	To bloom	شِکَفَتَ
رِشْتَنَ	To spin	رِيسَ	شِناختَنَ	To recognise	شِناَسَ
زَادَنَ	To bring forth	زَا	شِمرَدَنَ	To count	شِمارَ
زَانِيدَنَ	To bear young	زَايَ	غَنَجِيدَنَ	To rejoice	غَنَجَ
زَارِيدَنَ	To lament	زَارَ	فِرُوختَنَ	To sell	فِرُوشَ
زَدَوَدَنَ	To rub off	زَدَايَ	فِرُودَنَ	To increase	فِرَايَ
زِیَسْتَنَ	To live	زَيَ	فِرِیْقَتَنَ	To deceive	فِرِیْبَ
سَايِيدَنَ	To rub	سَايَ	فِشَرَدَنَ	To squeeze	فِشَارَ
سِپَرَدَنَ	To commit	سِپَارَ	فَهِمِيدَنَ	To understand	فَهِمَ
سَاخْتَنَ	To make	سَازَ	کَاشْتَنَ	To plant	کَارَ
سِپُوختَنَ	To stuff	سِپُوزَ	کَاوِيدَنَ	To hollow out	کَاوَ
سِتَانَدَنَ	To take	سِتَانَ	کَاهِیدَنَ	To decrease	کَاَهَ
سِتُونَدَنَ	To praise	سِتَايَ	کَرَدَنَ	To do	کُنَ
سِرِشْتَنَ	To mix	سِرِشَ	گَشْتَنَ	To become	گَرَدَ
سَرَايِيدَنَ	To chant	سَرَايَ	گَرْدِيدَنَ	To turn round	گَرَدَ

INFINITIVE.		IMPERATIVE.	INFINITIVE.		IMPERATIVE.
کِشْتَن	To sow	کار	مَرَدَن	To die	میر
کُشْتَن	To kill	کُش	مَکِیْدَن	To suck	مَک
کَشِیْدَن	To draw	کَش	نَاژِیْدَن	To coquet	نَاز
گَنْدِیْدَن	To stink	گَنْد	نَایِیْدَن	To complain	نَال
گَنْدَن	To dig	گَن	نَاْمِیْدَن	To name	نَام
کُوفْتَن	To beat	کُوب	نِشَانْدَن	To place	نِشَان
کُوشِیْدَن	To strive	کُوش	نِشَسْتَن	To sit down	نِشِیْن
گَرِیْدَن	To sting or bite	گَر	نِکُوهِیْدَن	To reproach	نِکُوَه
گَرِیْدَن	To chose	گَرِیْن	نِمْوْدَن	To show	نِمْاِی
گُسِخْتَن	To snap	گُسِل	نُورِیْدَن	To roll	نُورَد
گُشَايَن	To loose	گُشَاِی	نُوشْتَن	To write	نُویْس
گُشُوْدَن			نِهَاْدَن	To place	نِه
گُفْتَن	To speak	گُوی	نِهْفْتَن	To conceal	نِهْفَت
لَاْفِیْدَن	To boast	لَاْف	وَرَزِیْدَن	To exercise	وَرَز
لَرَزِیْدَن	To tremble	لَرَز	وَرِیْدَن	To blow	وَر
لَغَزِیْدَن	To slip	لَغَز	هِسْتَن	To let down	هَل
لَنْگِیْدَن	To limp	لَنْگ	یَاَزِیْدَن	To long for	یَاَز
مَالِیْدَن	To rub	مَال	یَاَفْتَن	To find	یَاَب
مَانْدَن	To remain	مَان	یَاَلِیْدَن	To be proud	یَال

## COMPOUND ADJECTIVES,

AND

## THE NATURE OF THEIR COMPOSITION.

133. This is a very extensive and useful class of Compounds in Persian. They are formed in three ways: By placing a Substantive before a Contracted Participle (Active or Passive); as, جُهَانُ آفَرِیْنُ “world-creating”; آفَرِیْنُ being a contraction of آفَرِیَنْدَهْ, “Creator,” the Active Participle of آفَرِیْدَنْ “To create.” By prefixing an Adjective to a Substantive; as, شِیْرِیْنِ زَبَانُ “sweet-tongued”: or, By adding one Noun Substantive to another; as, پَری پَیْگَرُ “fairy-formed.”

134. However susceptible these Compounds may appear of unlimited extent, they must still be restricted within certain bounds. We must not attempt to form new and arbitrary Compounds; but be content with the use of such only as are already to be found in the works of writers of authority (who are, after all, our best guides in all languages), or with those which are in common use among the educated Natives of Persia.

135. It is a mistake, to suppose “that these Compounds may be multiplied without end, according to the pleasure and taste of the writer.” Those who hold this opinion have, indeed, attempted many new formations, of which they have given long lists in their works; but the beginner must be very cautious how he adopts any of them, for they cannot safely be relied on. Even in the selection of Compounds unquestionably legitimate, some judgment is required in their adaptation to different occasions. Many of them, though composed of different words, imply the same meaning; and the

writer's *taste*, certainly, must here be judiciously exercised. For instance, شیرین زبَان شیرین گفتار شیرین سخن نوش لب شکرخا &c. &c., are all Compound Adjectives, employed to express sweetness of mouth, the beauty and the elegance of manner in which an admired object joins in discourse ; but they are not all indiscriminately and equally applicable to every occasion : study and experience can alone guide the selection.

136. These Compounds may be formed with two Persian words, two Arabic words, or one Persian and one Arabic word. Of the last-mentioned kind, are all those that are composed of an Arabic Noun and a Contracted Participle ; for the Participle must always be Persian : and for distinction sake, we call these "Compound Epithets," of which the following afford a few Examples :—they are by far the most extensive class of Compounds in the Persian language.

### 137. COMPOUND EPITHETS.

جهانگیر	World-conquering.	مجلس آرا	Assembly-adorning.
عدو بند	Enemy-enslaving.	روح آسا	Soul-refreshing.
درافشان	Pearl-scattering.	دل آرام	Heart-soothing.
عنبر آگین	Amber-scented.	خطا بخش	Fault-forgiving.
مرد افکن	Hero-overthrowing.	بہجت آفر	Delight-increasing.
دل آزار	Heart-afflicting.	شهر آشوب	Town-disturbing.
گل افشان	Rose-scattering.	غبار آلود	Being covered with dust.
خجلت زده	Shame-stricken.	خونریز	Blood-shedding.

شَهْد آمِزُ	Being mixed with honey.
کَيْتِي افروزُ	World - illuminating.
وَحْشَت افزا	Fear-increasing.
دَهْشَت انگِيز	Dread-inspiring.
جَنجُوِي	Battle-seeking.
سَخَرخِيزُ	Early-rising.
تَن پَرورُ	Self-indulging.
ضِيا گسْتَرُ	Light-spreading.
غَرِيب نوازُ	Stranger - cherishing.

&amp;c. &amp;c. &amp;c.

دَل گشا	Heart-expanding.
عَطَر بيزُ	Perfume-diffusing.
جان آفرينُ	Soul-creating.
خوش خوانُ	Sweet-singer.
عالمتابُ	World-brightening.
ظلمت زدا	Darkness - dispelling.
صَف شكنُ	Rank (of battle) -breaking.
غمز دايُ	Grief-dispersing.

## COMPOUND ADJECTIVES.

38. Adjectives compounded of two Nouns-Substantive, both Arabic, both Persian, or one of each ; thus :

پَرِي رُخسارُ	Fairy-faced.	شَرِيف نِهَادُ	Of noble birth.
مَلَك اخلاقُ	Angelic-disposition.	سَلْطَنَت دَسْتگاهُ	Kingly-pomp.
شِير دِلُ	Lion-hearted.	عَدالَت آئينُ	Justly-disposed.
کَرِيم طَبَعُ	Generous - disposition.	مَحْزُون خاطرُ	Melancholy - minded.
غُنچه دَهانُ	Rose-bud mouthed.	سَمَن بُويُ	Jessamine-scented.
ياقوت لَبُ	Ruby-lipp'd.	فَصيح کلامُ	Perspicuous in speech.
اَنجَم سِپاهُ	Army numerous as stars.	دَرِيا مِثالُ	Resembling the sea.

بَلِيع خُطابُ Eloquent in discourse. &c. &c. &c.

139. Adjectives and Substantives together forming Compound Adjectives :—

خوب رُوی	Handsome-faced.	شیرین زبَان	Sweet-tongued.
صاف دِل	Pure-hearted.	سُرخ رُوی	Red-faced.
سَلیم قَلْب	Simple-minded.	سَفید مَوی	Grey-haired.
پاکیزه خُوی	Well-disposed.	کج خُلُق	Ill- ( <i>lit.</i> crooked-) -tempered.
نیک مَحْضَر	Right-minded ( <i>be-</i> nevolent).	تلخ گُفتار	Bitter in speech.
خوش الحان	Pleasant - chanting ( <i>warbling</i> ).	تیز فِهم	Sharp-witted.
زشت رُوی	Ugly-faced.	سَبک سیر	Swift-footed.
سَنگین دِل	Hard-hearted.	بَد رُوش	Ill-mannered.
تُرش اَبَرُو	Sour-browed.	پاک طَبِيعَت	Pure-natured.
صافي صَمير	Pure-minded.	نیک اَخلاق	Of good-morals.
پاک طَينَت	Good- ( <i>lit.</i> pure-) -natured.	رُوشن عَقْل	Clear in judgment.
سیاه چَشم	Black-eyed.	شکستۀ بال	Broken-hearted.

&c. &c. &c.

140. The vast number of Epithets and Adjectives which are capable of being combined after these three forms,—and which are often used, especially in the Plural Number, as Substantives, without any Noun being expressed,—renders the Persian language exceedingly rich, and particularly adapted to poetical writings.

NOUNS COMPOUNDED WITH PARTICLES.

141. There are several significant Particles in Persian, which, when prefixed or added to Nouns, form another extensive class of Compounds.

(1) The Particle هَمْ "together," or "with," prefixed to Nouns, implies "society," "intimacy," "sympathy," "fellowship," &c. &c.; as,

هَمْخَانَه	Being in the same house, <i>or</i> fellow-lodgers.
هَمْ صُحْبَت	Being associates.
هَمْ دَم	( <i>lit.</i> ) Breathing together, <i>i.e.</i> being intimate.
هَمْ دَرَد	Sympathizing; ( <i>lit.</i> ) Feeling the same pain.
هَمْ مَكْتَب	Being in the same school together, <i>i.e.</i> school-fellows.
هَمْ رَاز	Having the same secret, <i>or</i> being confidants.
هَمْ بَستَر	Lying on the same pillow, <i>i.e.</i> being bed-fellows.
&c. &c. &c.	

(2) The Particles نَا "not," بِي "without," and كَمْ "little," are placed before Nouns to denote scarcity or privation; as,

نَادَان	Ignorant.	بِي دِين	Irreligious.
نَا مَرَد	Unmanly.	بِي بَاك	Careless.
نَا پَاك	Unclean.	كَمْ تَجَرِبَه	With little experience.
بِي خَرَد	Senseless.	كَمْ بَهَا	Of little value.
بِي تَمِيز	Without discrimination.	كَمْ رِيش	Thin-bearded.
بِي مَصْرَف	Useless.	كَمْ مَائِه	Of little resource.
&c. &c. &c.			

## NAMES OF AGENTS.

142. The modern Persians have very extensively taken their names of Agents from the Arabic in precisely the same form as is used by the Arabs, of which several instances are to be found in the list of the *simple significant words* at the beginning of this work\*: but the Persian names of Agents are properly formed by prefixing Nouns to Contracted Participles Active; as, <sup>کُلِّ</sup><sub>فُرُوشِ</sub> “a seller of roses”; <sup>آشِ</sup><sub>پَزِ</sub> “a cooker of broth”; <sup>کَفَشِ</sup><sub>دُوزِ</sub> “a shoemaker”; <sup>کَلَاهِ</sup><sub>دُوزِ</sub> “a cap-maker” or “a hatter”; <sup>زینِ</sup><sub>سازِ</sub> “a saddler”; &c. &c.

143. These Contracted Participles are sometimes corrupted; for instance: <sup>بَانِ</sup> a corruption of <sup>مَانِ</sup>, contracted from <sup>مَانِدَه</sup> “a remainder with,” or “waiter upon,” is added to many Nouns; as, <sup>باغْبَانِ</sup> “a gardener”; <sup>دَرْبَانِ</sup> “a porter”; <sup>زندانِ</sup> “a jailor.” In the same manner is <sup>کَرِ</sup> “both,” corrupted and contracted from <sup>کَارِ</sup>; which itself is here a part, or contraction (as it were), of the Compound Participle Active <sup>کارکننده</sup> “a worker,” and is thus added to Nouns; as, <sup>زرگرِ</sup> “a goldsmith”; <sup>آهنگرِ</sup> “an iron,” or “blacksmith”; <sup>کوزهگرِ</sup> “a potter”; &c. &c.

## NOUNS OF PLACE.

144. The Persians have also adopted this Noun from the Arabic; as, <sup>مَسْجِدِ</sup> “a mosque” or “place of worship”; <sup>مَنْزِلِ</sup> “a station,” or “place of descent”; <sup>مَعْبَرِ</sup> “a ford over a river,” &c.: but still the genuine Persian form is

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\* See p. 21.



frequently used ; which is, to add گاه, meaning both *time* and *place*, to the Noun ; as, خوابگاه “a bed” or “place of sleep” ; منزلگاه “a resting-place” ; تختگاه “a throne-chamber,” and sometimes the “capital of the empire,” for the throne rests there ; शामگاه “the evening,” or “the night-time” ; بیکاه “untimely,” or “out of time” ; &c. &c.

145. In like manner, لَاح, سَار, دَان, کَدَه, زَار, سِتَان, added to Nouns, all denote the places of any thing of which the Nouns bear the name ; as,

گلستان	A rose-garden.	قلمدان	A penholder, or inkstand.
خارستان	A thorny place.	شمعدان	A candlestick.
شوره زار } or نمک زار }	A salt-desert, or a salt-mine.	کوهسار	A mountainous country.
بتکده	An idol-temple.	سنگ لَاح	A rough stony place.
آتشدکده	A fire-temple.	دیو لَاح	A place haunted by evil spirits.

&c. &c. &c.

146. Adjectives implying possession, plenty, mixture, or colour, are formed by prefixing the Nouns to the Particles گُون, فام, دین, سار, ناک, مند, ور, وار, آگین, مین, as,

غمگین	Sorrowful.	خوف ناک	Fearful.
شرم آگین	Bashful.	شرمسار	Ashamed.
امیدوار	Hopeful.	زمردین	Emerald-coloured.
دانش ور	Learned.	سیه فام	Black-coloured.
خردمند	Wise.	گلگون	Rose-coloured.
زهر ناک	Poisonous.		

&c. &c. &c.



The Conjunction **و** is sometimes placed between them; which is, however, never fully pronounced, but only serves as a (') Peesh on the last letter of the preceding word; as, **گُفْتُ وِگُفْتِ** or **گُفْتُگُفْتِ** "conversation"; **جَسْتَجُو** "search"; **خَرِيدُوخُش** or **خَرِيدُوخُشْت** "buying and selling"; **آمَدُوشْد** or **آمَدُوشْت** "coming and going," or "frequenting"; &c. &c.

151. Others are made, again, by adding **آر** to the Third Person Singular of the Simple Preterite of a Verb; as, **گُفْتَار** "speech"; **رَفْتَار** "motion" or "behaviour"; &c. &c.

#### OF PREPOSITIONS.

152. Prepositions serve to connect words one with another, and to shew the relation between them. They are, for the most part, set before Nouns and Pronouns; as,

**پَدَرَمِنْ اَزْخَانَه بِيَاَزَار رَفْت** "My father went *from* home *to* the market."

**مَنْ اَيْنِ كِتَابِ اَبُو دَادَم** "I gave this book *to* him."

153. Prepositions are of great use in all languages; but in one particular they are of greater use in Persian than in any other language not similarly constituted; inasmuch as, in Persian, they express all those relations which, in some languages, are chiefly marked by Cases, or the different endings of Nouns.

154. Prepositions are Separable or Inseparable. The Separable Prepositions are those which may be used separated

from other words; as, بالا "upon," or "atop," "aloft"; پائین "down"; زیر, فرار "above"; زیر "below," or "beneath"; فرو, نشیب "down"; پیش "before," or "in front"; پس "after," or "behind"; سوی "towards," "side of"; میان "between"; پهلو "by the side"; نزدیک, نزد "near"; "vicinity," "neighbourhood"; برای, بهر "for," "on account of"; بیرون "out"; اندرون "in." To which may be added these four, borrowed from the Arabs; قبل "before"; بعد "after"; جهت "toward"; جانب "side."

155. The Inseparable Prepositions are those which cannot be used separately; as, از, از "from," "by," "of"; بر, بر "on," "upon"; به, به "to"; با "with"; در "in"; را "for," "to," "of." Some of these are often used two together, so as to form Compound Prepositions; as, از, از بالا "from above," or "from top"; از, از فراز "from the height"; از, از نشیب, از زیر, از پائین "from below," "from beneath," "from under"; از, از پس "from behind"; پس, از, سپس "then," or "afterwards"; از, از پیش "from before"; از, از میان "from the middle," "from the midst," "from amongst"; از, از پهلو "from the side"; از, از نزدیک "from near"; از, از جهت, از, از برای "for," "because of," "on account of"; از, از بیرون "from without"; از, از اندرون "from within"; قبل, از "before"; بعد, از "after." Taking از away, ب (to), may be prefixed to all the foregoing Prepositions, except سپس, برای, بهر, قبل and بعد. ب, بدر is very often used to signify "out-and-out," "clear-out," "quite out." ز is no more than از contracted, and therefore

may be used instead of it, but must always be prefixed to the Preposition: the use of it is, however, chiefly, if not wholly, confined to poetry.

### OF CONJUNCTIONS.

156. There are, in Persian, Simple as well as Compound Conjunctions. The following are the Simple Conjunctions: وَ\* “and”; نِيزْ, هَمْ “also,” “likewise”; اَگَرْ or کَرْ “if”; يَا “or,” “either”; جَزْ “except”; مَکَرْ “unless,” “rather”; چِهْ, کِهْ “for,” “because,” or “whether.”

157. Compound Conjunctions are of various sorts. One sort is composed of two Conjunctions; as, وَاَگَرْ or وَاَکَرْ “and if”; وَاَ or وَاَ “and or”; وَلِیْکِنْ, وَاَمَّا which latter is also abbreviated, thus وَلِیْکِنْ, وَلِیْ “and but,” “nevertheless”; بَلْکِنْ “but rather,” or “perhaps”; وَاَکَرْچِهْ, وَاَکَرْچِهْ, وَاَکَرْچِهْ “although,” “and although,” &c. Another sort is compounded of a

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\* This Conjunction is borrowed from the Arabs, and is pronounced وَ *va*; but it is not always distinctly articulated in Persian. Very often, when coming between two words, especially when such words have a natural affinity or any other relation one to another, the وَ is used as a vowel; and it serves only as پِیشْ (وَ), or the vowel *ū* in English, as if placed on the last letter of the first of the two words; as, پَدَرُ وَاَمَّا “the father and mother”; رُوزْ وَاَمَّا “day and night”; گَرْمْ وَاَمَّا “warm and cold,” &c.; which are not usually pronounced “Pedar *va* mandar,” “Rooz *va* shab,” “Garm *va* sard”; but, “Pedarū mandar,” “Roozū shab,” “Garmū sard,” &c. &c. The following Conjunctions are also borrowed from the Arabs: بَلْ, اَمَّا “but”; بَلْ “rather.”

Conjunction and a Preposition ; as, <sup>بِخَرِّ</sup> “excepting” ; <sup>بِهِمْ</sup>,  
<sup>بَاهُمْ</sup> “together” ; &c. &c.

158. Other Compound Conjunctions are formed by the union of Adjectives, Prepositions, Adverbs, Pronouns, and Conjunctions ; as, <sup>وَهَرَجَنْدِ</sup>, <sup>وَهَرَجَنْدِ</sup>, <sup>وَهَرَجَنْدِ</sup>, <sup>وَهَرَجَنْدِ</sup> “although,” “notwithstanding,” &c. ; <sup>زِيرَا</sup>, <sup>بِنَابَرَايِنِ</sup>, <sup>زِيرَا</sup>, <sup>زِيرَا</sup> “because,” “therefore,” &c.

159. A Preposition alone is sometimes used as a Conjunction ; as, <sup>پَسْ</sup> “then” ; <sup>بِ</sup> “without” : and sometimes a Noun also ; as, <sup>خَوَاهُ</sup> “whether” ; &c. &c.

160. Conjunctions and Prepositions being equally essential to discourse, since they form that class of words called *Connectives*, without which there could be no language ; some further remarks, joined with a few examples on the nature and the use of Conjunctions, may not be unacceptable to the learner.

161. Conjunctions are principally divided into two sorts, the Copulative and Disjunctive.

The Conjunction-Copulative serves to connect or to continue words or sentences, by expressing an addition, a supposition, a cause, &c. ; as,

اَوْ وِبِرَادَرَشْ دَرَلَنْدَن مَيَبَاشَنْدْ

He and his brother reside in London.

مَنْ خَوَاهَم رَقْتْ اَكْرَاوَمَرَا رُخَصْتْ دَهْدْ

I will go, if he would give me permission.

مَنْ نَرَفْتَمْ زِيرَا كِه مَيْتَرَسِيْدَمْ

I did not go, because I was afraid.

&c. &c. &c.

162. The Conjunction-Disjunctive serves also to connect or to continue words or sentences : but instead of connecting their meanings, as the Conjunctives do, they disjoin them, or set them, as it were, in opposition ; as,

يَكْ فَنَجَانُ چايِ يِي شيرِ مَن بَدَهْ      Give me a cup of tea,  
without milk.

اَرْهَمَهْ كَسْ پُرْسِيْدْ مَگَرَاَزَمَنْ      He asked every body, ex-  
cept me.

خَادِمِ مَن رَفْتْ اَمَا بَرَنْگَشْتْ      My servant went, but he  
did not return.

163. These two kinds of Conjunctions may further be subdivided in the following manner.

Conjunctions that unite both sentences and their meanings : they are either *Copulatives* or *Continuatives*.

The former may join all sentences, however incongruous in signification ; as,

سَعْدِي شَاعِرِ خُوبِي بُوْد وَهِنْدُ بَسِيَارْ گَرْمَسْتْ

Sādy was a fine Poet, and India is very hot.

The latter join those sentences only which have a natural connection ; as,

سَبْزَهْ دَرْ صَحْرَا يَافْتْ نَمِيْشُوْدْ بَجَهْتْ اَيْنَكِهْ بَارَانْ نِيَامَدَ اسْتْ

No verdure is found in the fields, *because* there has been (come) no rain.

پَنْدِ پَدَرْتَرَا بَشْتَوْجِهْ اَوْخَيْرْ خَوَاهْ تَسْتْ

Listen to the advice of thy father, *for* he is thy well-wisher.

164. Continuatives are also of two sorts, *Suppositive* and *Positive*.

The former denote connexion, but not actual existence ; as,

اَقْتَابْ تَرَا خَوَاهْدْ سُوْخْتْ اَكْرَبِيْرُونْ بَرُوِي

The Sun will scorch thee, *if* thou goest abroad.

The latter imply connexion and actual existence at the same time ; as,

تُوخْد اَتْرَسِي زِيْرَاكِه پَدْرُوْمَادَرْتَر اَعْرِيْز مِيْدَارِيْ

Thou art a God-fearing man, *since* thou lovest thy parents.

165. Again, Positive Continuatives are either Causal or Collective. The former subjoin causes to effects ; as,

اَز دَرَخْتِ اُفْتَادِچِه شاخَه تَابِ نِيَاوَرْدِ He fell from the tree *because* the branch could not bear (him).

The latter subjoin effects to causes ; as,

اَوْبَلَه اَسْت زِيْنَرُو نَمِيْفَهْمَدِ He is a fool, *therefore*, he does not understand.

&c. &c. &c.

166. Disjunctive Conjunctions, which unite sentences, while they disjoin their meanings, are either Simple, which merely disjoin ; as, اَنْ يَأْسَبْ اَسْت يَآخَرِ “That is *either* a horse or an ass” ; or Adversative, which both disjoin and mark an opposition ; as, اَنْ اَسْبَ نِيَسْت بَلَكِه خَرَأَسْت “That is not a horse, *but* it is an ass” ; &c. &c.

167. Adversative Disjunctives are divided into *Absolute* and *Comparative* :—Absolute, as when I say, مَنِ بِيْدَار بُوْدَم اَمَّا تُو نَبُوْدِي “I was awake, *but* thou wast not.” Comparative, as in this example : اَيْنِ اَسْبَ رَوَانْتَرَز اَنَسْت “This horse is swifter *than* that” ; &c. &c.

168. Adversative Disjunctives are further divided into *Adequate* and *Inadequate* :—Adequate, as when it is said, اَوْ خَوَاهَد اَمْد مَكْرِ بِيْمَار بَاشْد “He will come, *unless* he be sick” ; that is, his sickness only will be an adequate cause to prevent his coming. Inadequate, as in this sentence, اَوْ قَبُوْل نَخَوَاهَد كَرْد اَكْرَجِه مِسْكِيْن بَاشْد “He will not accept (it), *although* he be poor ;” that is, his poverty will not be a sufficient or adequate cause to make him accept it ; &c. &c.



## OF INTERJECTIONS AND EXCLAMATIONS.



169. Interjections are words thrown in between the parts of a sentence to express the passions or emotions of a speaker. They may, however, be termed Exclamations when they occur at the beginning of a sentence; that is, when the speaker begins his speech by uttering one of these words first; as, *اَزْ شِدَّتِ بِيْمَارِيْ اَنْسُوْسُ كِهْ قُوَّتِ حَرَكَتِ نَدَارَمُ* "From extreme illness, *alas!* that I have not the power of moving." or, *اَنْسُوْسُ كِهْ مَرْتِ اَوْرَا اَمَانِ نَدَادُ* "*Alas!* that death gave him no quarter!" &c. &c.

170. The Persians have borrowed most of their Interjections from Arabic; in which latter language they are pretty numerous. They are not, however, a set of words without definite meanings in themselves; as, "oh!" "ah!" "hem!" "ho!" &c.: but, on the contrary, they are all of them significant words, and some even short sentences, used as Interjections; because their very meanings express the passions or emotions which the speaker intends to express. Nor are their uses always confined to these modes of expression; but are otherwise employed as Adjectives, as Substantives, as Verbs Simple or Compound, just as they happen to be. Similar instances are numerous, even in English. What are, for instance, "O misery!" "Death!" "Shame!" &c. but significant words, used as Interjections, as well as otherwise?

171. The following is a list of the principal Interjections used in Persian; which are, with the exception of those marked P., all Arabic:—

172. Interjections expressing regret or sorrow are,  
 افسوس P. درِیغ P. "Alas!" حیف P. "Pity!" آه P. "a sigh."

173. Those which intimate grief, distress, or want of help, are, اَمَلَن, دَخِیل, "O quarter!" فَرِیَادَ P. "Cry!" بَیْدَادَ P. "Injustice!" "Tyranny!" یَا رَبَّ "O Lord!"

174. Such as are expressive of admiration, both real and ironical, are اَفْرِینَ P. "create!" (that is, O Lord, let us have more!) مَرَحَبَا "Welcome!" تَبَارَكَ اللهُ, بَارَكَ اللهُ "God is mighty!" مَا شَاءَ اللهُ "God has willed!" وَهَّوْ, بَهَبَّهْ, وَاهْ وَاهْ "Heigh-ho!" or "Bravo!" &c. &c.

175. Of aversion, or disgust: مَبَادَا P. "May it never be or come to pass!" نَعُوْذُ بِاللّٰهِ, عِيَاذًا بِاللّٰهِ "God protect us!" اَسْتَغْفِرُ اللّٰهَ "God forgive me!" &c. &c.

176. Of lamentation, mourning, &c. : اَفْغَانُ P. فُغَانُ P. "Lament!" "Oh!" "Alas!" وَاوِيْلَا, وَايَ "O misery!" وَاَحْسَرَتَا "O loss!" "O pity!" &c. &c.

177. Of hatred and contempt: اَفَّ "Fie!" &c. &c.

178. Of a call of the attention: اَيْنَكَ P. هَئِنَ P. هَئِنِ P. "Lo!" "Behold!" "Hark!" to all of which اَيَّ "O!" also may be prefixed.

179. We may now give a few examples of the introduction of the above into sentences.

فَرْدَا اَنْشَاءَ اللّٰهَ بَدِيدِنِ شُمَا خَوَاهَمْ اَمَدَ To-morrow, please God! I will  
come to see you.

اَسَبْ شُمَا دِيروزَ مَا شَاءَ اللّٰهَ چِهْ خُوبْ دَوِيْدَ How well, as God willed yester-  
day, did your horse run?

بِرَادِرِ مَنْ اَفْسُوسْ كِهْ بِشِدَّتْ بِيَارِ اَسْتُ My brother, I regret, is very  
seriously ill.

اَهْ اَزَانْ هَمِهْ مِهْرَبَانِيهَا كِهْ اَوْ بَاتُو كَرْدَ Alas! for all those kindnesses  
which he exercised towards  
thee!

مَرْجَبَا اَيْنِ صَفْحَهْ رَا بَسِيَارْ خُوبْ نُوْشْتَهْ Bless thee! thou hast written  
this page very well.

اُفْ چِهْ قَدَرِ زَحْمَتِ بِيْفَايْدَهْ مَيْدِهِي Fie! how much useless trouble  
thou givest!

اَيِ وَايِ كِهْ مَرْدُمِ اَيْنِ شَهْرَازْ كُرْسَنَكِي مَرْدَنَدَ O misery! the people of this  
city all died of hunger!

&c. &c. &c.

## OF ADVERBS.

180. Adverbs being parts of speech which express some quality or circumstance respecting what are called Verbs, are, in Persian, chiefly Nouns, Participles, and Prepositions; or are derived from, or made up of, different combinations of these parts of speech, with or without Particles, in the following manner:—

(1) Of Number: as, بَارِي, or يَكْبَارُ “once”; دُوبَارُ “twice”; سَهْ بَارُ “thrice”; &c. &c.

(2) Of Order : as, <sup>اَوَّلَ</sup> <sup>مَرْتَبَہ</sup>, <sup>اَوَّلَ</sup> <sup>مَرْتَبَہ</sup>, or <sup>اَوَّلَیْنِ</sup>, “first”; <sup>دَوِمَ</sup> <sup>مَرْتَبَہ</sup>, or <sup>ثَانِیَا</sup>, “secondly”; <sup>سِیَوِمَ</sup> <sup>مَرْتَبَہ</sup>, <sup>سِیَوِمَیْنِ</sup>, <sup>سَوَمَ</sup>, <sup>سِیَوِمَ</sup>, or <sup>ثَالِثَا</sup>, “thirdly”; <sup>رَابِعَا</sup>, <sup>چَهَارَمَ</sup> <sup>مَرْتَبَہ</sup>, <sup>چَهَارَمَ</sup>, <sup>چَهَارَمِیْنِ</sup>, or “fourthly”; &c. &c.

(3) Of Place : as, <sup>اَیْنَجَا</sup> “here”; <sup>اَیْنَطَرَفَ</sup>, <sup>اَیْنَجَانِبَ</sup>, <sup>اَیْنَسُو</sup>, &c. “this way,” “this direction,” &c.; <sup>اَنْسُو</sup>, <sup>اَنْجَا</sup>, &c., “there,” “that way”; &c. &c.

(4) Of Interrogation : as, <sup>کُو</sup> “Where?” <sup>کُدَامْ جَا</sup>, <sup>کُو</sup>, &c., “What place?” “What way?” “What direction?” &c. <sup>چَکُونَه</sup> “In what manner?” <sup>چَکُونَه</sup> “How many?” <sup>چَرَا</sup> “Wherefore?” <sup>چَرَا</sup> “How?” <sup>چَرَا</sup> “Why?” <sup>چَرَا</sup> “On what account?” <sup>چَرَا</sup> “For what cause?” <sup>چَرَا</sup> “How much?” “What quantity?” &c. &c.

(5) Of Time Present : as, <sup>اَکْنُوْنِ</sup>, <sup>اَکْنُوْنِ</sup>, <sup>اَکْنُوْنِ</sup>, “now”; <sup>اَکْنُوْنِ</sup>, <sup>اَکْنُوْنِ</sup>, <sup>اَکْنُوْنِ</sup>, &c., “just now,” “this instant,” “this very moment”; <sup>اِمْرُوْزَ</sup> “to day”; <sup>اِمَشَبَ</sup> “to night”; <sup>اِمْسَلَ</sup> “this year”; &c. &c.

(6) Of Time Past : as, <sup>قَبْلَ اَزْ اَیْنِ</sup>, <sup>پِیْشِ اَزْ اَیْنِ</sup>, “before this”; <sup>پِیْشِ</sup>, <sup>پِیْشِ</sup>, <sup>پِیْشِ</sup>, “previously”; <sup>اَزْ پِیْشِ</sup>, “anciently”; <sup>اَزْ پِیْشِ</sup>, “yesterday”; <sup>دِیْشَبَ</sup> “last night”; <sup>پَارَسَالِ پَارِیْنِ</sup> “last year.”

(7) Of Time to Come : as, <sup>فَرْدَا</sup> “to-morrow”; <sup>فَرْدَا</sup> “the next day”; <sup>فَرْدَا شَبَ</sup> “to-morrow night”; <sup>فَرْدَا</sup> “the next night”; <sup>پَسْ فَرْدَا</sup> “the day after to-morrow”; <sup>پَسْ فَرْدَا شَبَ</sup> “the night after to-morrow”; <sup>سَالِ دِیْگَرِ</sup> “the

next year"; ماهِ دیگر "the next month"; هفتهٔ دیگر "the next week"; or سالِ آینده, ماهِ آینده, هفتهٔ آینده "the coming or approaching week, month, and year." سپس, بعد از این "henceforth," "in future," "hereafter," &c.; پس از این, آینده "by-and-bye," "presently, &c. : فِي الْفَوْرِ, عَنْقَرِبُ "immediately," "instantly," "directly," &c.

(8) Of Time Indefinite: as, بسیار بار, مکرر, بارها "often," "many a time," "oftentimes"; گاه گاهی "occasionally"; گاه وقتي "sometimes"; زود "soon"; کم تر "very seldom"; پیوسته "constantly"; همواره, همیشه "always," "ever"; مُدام "continually"; روزانه, یومیه, هر روز "every day," "daily"; هر ساله "every year"; سالیانه "yearly"; ماهیانه "monthly"; هرهفته "every week"; هفتگی "weekly"; هر دم "every moment"; دیگر بار, دیگر, باز "again"; &c. &c.

(9) Of Quantity: as, اندک "little"; بسیار "much"; کم "rare"; خیلی "greatly," "a great many"; وافر, فراوان "abundantly"; کافی "sufficiently"; بس "enough," "only"; همین "even," "even this only."

#### (10) OF MANNER OR QUALITY.

181. Adverbs of Quality are the most numerous: they are generally formed by adding the termination آنه (which answers to the English "ly") to an Adjective, whether Simple or Compound; as, دلیرانه "bold-ly";

دانشورانه “learned-ly”; &c. Every Compound Epithet, therefore, with very few exceptions, can be thus used as an Adverb\*.

182. Participles Present are also used as Adverbs: they may be Simple; as,

اُونالانِ بَمَنُ گُفَتْ He spoke to me lamentingly.

وَيِ خندانِ اَزَمَنِ پُرسیدْ He asked me smilingly.

or Compound; as,

پَرخاشِ جویانِ آمدْ He came contentiously, or in a manner evidently seeking contention, i.e. to pick a quarrel.

گریه کُنانِ بَرْدِرِ سَرایِ شاهِ رَفَتْ He went weeping to the gate of the palace of the king.

183. Compound Past Participles are likewise employed as Adverbs; as,

دَلشکستَه بازگشتْ He returned broken-hearted.

In fact, every Noun which describes a Quality, Manner, or Attribute, may be employed in Persian as an Adverb.

(11) Of Doubt; as, شاید “perhaps”; باشد “it may be” or “may happen”; تواند “possibly”; بَرُک “peradventure”; &c.

(12) Of Affirmation; as, هَرآینَه, هَمانا “certainly”; اَلْبَتَّه “verily”; بِی شُبُهَه, بِلا شَک, لِاشَک, بِی شَک “undoubtedly”; بِی هَمَه چِیز “without any doubt whatever”; بِی سَاختَه “without artifice.”

\* See the List of the Compounds, Adjectives and Epithets, p. 103, 4.

(13) Of Negation; as, هَرگز “never”; نه “no,” “not”; مُطلقاً, اَبداً, “not at all”; هِج “not any”; هِج وَقت “at no time”; هِج چِز “nothing whatever”; بَهِجَوَجه “in no wise”; هِج کُدام “none whatever”; هِج کَس “no person”; هِج باب “on no account;” &c. &c.

(14) Of Comparison; as, أَفَرُون, بَیشْتَر, زیادت, “more”; کَمْتَر, أَکْثَر, أَغْلَب, بَیشْتَرین “much-more”; کَمْتَر, أَکْثَر, أَغْلَب, بَیشْتَرین “most”; أَفَل, کَمْتَرین “less”; کَمْتَرین “least”; خُرد, کُوجُک, “small”; خُردتَر, کُوجُکتَر, “smaller”; مِثْل “alike”; مُساوی “equal”; مُوازی “parallel”; مُعَادِی, مُقَابِل, رُوبرو “opposite,” “face to face”; هِم وزن, مُوازن “of the same weight.”

184. Prepositions, or even Adjectives, singly, in some instances, become Adverbs, by their application merely, *without* suffering any change; as in these phrases:

رَفْتَنِ مَازَدِیکِ اَسْتُ (The time of) our departure is  
near (at hand).

پَس چرا اَز مَن شِکَايَتِ مِی‌کَنِ Why, then, dost thou complain of  
me?  
&c. &c. &c.

185. The following sentence will better explain the manner in which Adverbs are used in Persian:

مَن یَکبارِ بَدیدَنش رَفْتَم I went to see him *once*.

186. When the Adverb “once” is employed in English, it may mean indefinitely; namely, “*once upon a time*.”

In Persian, in such instances, the Indefinite Particle **ی** is added to the Adjective **بار**; as,

**باری بدیدنش رفت** *Once upon a time, he went to see him.*

It may be used without any emphasis being intended; as, "Once I went to see him." Either of the two foregoing phrases, in Persian, may be employed here; when the context *will do the rest*.

187. It may, in English, mean "*one time only*," *i.e.* neither "*more nor less*." Now, in Persian, the Adjective-Adverb **بَس** "sufficient," or "only," must also be used with the other Adverbs in manner following:

**مَنْ یَکْبارِ بدیدنش رفتُم وَبَس** *I went to see him, only once.*

**أَوْ دُوسَاعَتَ بَامَنْ بُودُ وَبَس** *He was only two hours with me.*

**یَکِ اَزْ اِیْشان خندان بُودُ وَبَس** *One of them was smiling only.*

188. Sometimes the Adverb **هَمین**, the Adjective **تَنها** "alone," or the Adjective-Adverb **تَنها ی** "singly," are used with **بَس**, or employed instead of it; as,

**هَمین یَکْبارِ اَزْ مَنْ پُرسیدُ وَبَس** *He asked me only once, and no more.*

**مَنْ تَنها اَزْ تُو شِکایتِ مِیکنم وَبَس** *I complain of thee alone, and only.*

**شُما هَمین تَنها اَزْ مَنْ پُرسیدید** *You asked of me alone.*

**اِیْشان هَمین تَنها مِیگفتند وَبَس** *They alone were speaking, and no one else.*

**اَکْئون اَزْ مَنْ بَشَنو** *Listen to me now!*



از چندین جهت من این اسب را خریدم I did not buy this horse, for several reasons.

اولاً اینکه پیراست First, that it is old.

ثانیا اینکه لنگست or ثوم Secondly, that it is lame.

ثالثا or سیم اینکه بدرنگست Thirdly, that it is of a bad colour.

&c. &c. &c.

دیروز کجافته بودی Where hadst thou gone yesterday?

چرا میپرسی Why dost thou ask?

از آنیکه دوبار در زدم و کسی جواب نداد Because I knocked at the door twice, and no one gave me an answer.

چه وقت بود What time was it?

درست خاطر من نیست میتوانست که I do not exactly recollect (it is not exactly in my recollection): it might have been ظهر باشد mid-day.

189. The learner will observe, that the Adjective درست "perfect" has here been employed as the Adverb "exactly," without having suffered any change of form: so he may also remark with regard to the Adjective خوب "good," or "well," in the following sentence:

خوب تأمل بکن شاید خاطرت بیاید Think well! it may perhaps come into thy recollection.

حالا خاطر من آمد یکساعت بعد از ظهر Now I recollect (or it is just come into my recollection); it was an hour after noon (one o'clock).  
بود

از کجا بخاطر آمد *Whence came it into thy re-  
collection?*

از مزدوران که اغلب در ساعت یک  
بجاست میروند *From (seeing) the common  
labourers, who mostly go to  
(their) meals at one o'clock.*

این چه دخل بدرزدن دیروز شما دارد *What has this to do (what con-  
nection has this) with your  
knocking at the door yes-  
terday.*

چرا که چون من محرومانه از در خانه  
شما بر میگشتم جمعی از آنها را در  
کوچه دیدم *Why, because just as I was re-  
turning, disappointedly, from  
the door of your house, I  
saw a number of them in  
the street.*

این هرگز دلیل نمیشود بر اینکه شما  
ساعت یک بدر خانه من آمدید *This can never be considered  
(become) a proof that you  
came to the door of my house  
at one o'clock.*

چرا نمیشود *Why not?*

از این سبب که عملاً همیشه و هر روز  
در ساعت یک مقررًا بجاست نمیروند *For this reason, that the work-  
men do not always, and every  
day, go to (their) meals ex-  
actly at one o'clock.*

چه من بسیار دیده‌ام که ایشان در  
ساعت دو غذا میخوردند *For I have often seen them  
eating their food at two  
o'clock.*

و دیگر آنکه جمعی عملاً راندنها در کوچه  
دیدن ابدًا دلیل نیست که البته  
ایشان بخوردن میروند *And again, to see merely (تنها)  
a number of workmen in  
the street, is by no means a  
proof that, positively, they are  
going to eat.*

حالا بس است شما خیلی خوب منطقی  
هستید *It is enough, now: you are a  
very good [ironically used]  
logician.*

اَمَّا رَاسَتْ بِگُوفَرْدَا خانَه خواهِي بُودِ يانَه But tell me (speak), *Really*,  
 wilt thou be at home *to-mor-*  
 row, or not ?  
 خُدا مَيَدَانَد وِيسَ God *only* knows.

مَگرَ انِيکَه بِگُويِ کِي خواهِي آمَد وَاَلْبَتَه Unless thou shouldst say *when*  
 thou wilt come, and dost  
 بِيَايِي come *accordingly*.

يَكْسَاعَتِ پَيَشِ اَز ظَهْرِ شَك وَعَدَه I promise that I will come,  
 without fail, an hour before  
 مَيکنَم کَه بِيَايِم noon.

بَسِيارِ خُوبِ اَگرَ مَيَتَوايِ زُودترَ هَم بِيَايِي Very well: if thou canst, come  
 earlier even: there is no  
 بَاک نِيست objection (*lit. harm*).

### OF DIMINUTIVE NOUNS.

190. This class of Nouns has a very extensive and peculiar application. With a complete knowledge of the properties of a Persian Noun, and of the changes which it undergoes by grammatical inflection, the mode of imparting to them a diminutive signification would appear to be simple and obvious, and scarcely of sufficient importance to require separate illustration; especially when we consider the vast power of expression, and the unlimited variety of epithets existing in the Numbers of the Persian Adjectives, and their susceptibility of almost infinite combinations with other Parts of Speech.

The fact, however, is, that, in the Persian Language, these Nouns constitute quite a separate class, and their forms are of a very perplexing nature; contrary to that general uniformity and simplicity which characterizes the

grammar of this Language. One cause of this peculiarity, perhaps, is, that the Affixes (four in number, <sup>۳</sup>کُ, <sup>۳</sup>کَ, <sup>۳</sup>چَ, <sup>۳</sup>هَ) which—being added to a Noun—at one time express simply *smallness of size*, at other times impart to it other meanings; such as, *tenderness, pity, contempt, artificial things* in imitation of nature, *nicknames*, &c. &c.

Hence these Particles are not exclusively appropriated to one particular purpose, but vary their office when added to different classes of Nouns; and a foreigner may experience some difficulty in duly comprehending the use and application of these Affixes.

The difficulty, however, will in general be experienced by the Student only in writing Persian; for in reading any respectable Persian book, he will always find the context so clear, that, if he understands what he reads at all, he will readily comprehend what a Noun, having any of these Affixes, is intended to express: but in *writing*, if he cannot trust to his knowledge of the idiom, he need not make use of them to express any of the different meanings above mentioned. Some Adjectives, Adverbs, Epithets, &c., may equally be, and are, by the Persians, universally employed for that purpose, as already stated.

191. I will now proceed to explain, as clearly as I can, how Diminutive Nouns of various kinds are formed in Persian, by the aid of the four Particles above specified.

## 192. OF THE DIMINUTIVE PARTICLES,

WHEN ADDED TO

THE NAMES OF RATIONAL BEINGS.

(1) The Particle كُ, when added to the names of Rational Beings, may simply denote Diminutiveness; as, مَرْدُكُ “a small man”; زَنَكُ “a small woman”; پسرُكُ “a small boy”; دُخترُكُ “a small girl.” In this sense, however, unless jestingly, it is seldom used.

(2) When added to a Noun of this class, and not intended simply to express Diminutiveness, an Adjective must be added, to define the meaning, which, in this case, however, is not always of a favourable nature; as, مَرْدُكِ پارسا “a good holy man”; مَرْدُكِ شرير “a wicked man”; &c. &c.

(3) It may be used in an endearing sense, to imply Pity, Affection, Regret, &c.; as, طِفْلَكَ مِنْ بيمارست “My poor dear child is sick”; &c. &c.

(4) With the letter ز added to the كُ, so as to make it كَزُ, it may imply “contempt,” with or without an Adjective; as, اَيُّ مَرْدَكَ “O thou fellow!” اَيْنِ زَنَكَ “Why, this woman”; &c. &c. But this is restricted to Grown-up persons; for in the case of a Boy or a Girl, the ز alone (also, with or without an Adjective) is quite sufficient to imply the contemptuous sense; as, پسرُ زُ “a naughty boy”; دُخترُ زُ “a good-for-nothing girl”: or, پسرُ هَرَزُ “a profligate boy or youth”; دُخترُ بِي حَيَا “a shameless girl”; &c. &c.

193. The Particle چِه is never added to the names of Rational Beings.

## 194. OF DIMINUTIVE PARTICLES,

WHEN ADDED TO

THE NAMES OF IRRATIONAL BEINGS.

In Persian, we may say *اَسَبَكْ*, *خَرَكْ*, &c., signifying “a small horse,” “a small ass,” &c. &c.; and the Adjectives *كُوجَكْ* or *خُرْدْ* “little” or “small” may at the same time be used; as, *اَسَبَكْ كُوجَكْ* “a little horse”; *خَرَكْ خُرْدْ* “a small ass”; &c. &c.

195. It may also be added to this class of Nouns, to imply *pity* or *compassion*, &c.; but in this meaning it is generally accompanied *with* an Adjective; as, *خَرَكْ مَسْكِينْ* “the poor wretched ass”; *گاوَكِ خَسْتَهْ* “the poor tired ox”; &c. In both these senses, however, it is more usual to add the Particle *لَکْ*, *with* or *without* an Adjective, to the Generic Noun, *جَانَوَرْ* or *حَيَوَانْ* “Animal,” for Beasts of all kinds; and to *مَرِغْ* “Bird,” for Fowls of all descriptions; as, *حَيَوَانَكْ* “poor little creature,” or merely “little creature”; *مَرِغَكْ* “poor little bird”; &c.; or *حَيَوَانَكِ خَسْتَهْ* “the poor jaded beast”; *جَانَوَرَكِ ضَعِيفْ* “the weak miserable animal”; &c. &c.

196. It is at the same time to be observed, that *حَيَوَانْ* is chiefly to be used for Domestic Animals, Quadrupeds, and Fish; while *جَانَوَرْ* applies to Wild Beasts, Reptiles, and Vermin of all kinds.

197. The Particles *كَهْ*, *چَهْ*, and *زَهْ*, are never added to this class of Nouns.

# 198. OF DIMINUTIVE PARTICLES,

ADDED TO  
INANIMATE THINGS.

The Particles **لَک** and **چَه** are most extensively used, in Persian, with this class of Nouns :

(1) To indicate Smallness of Size ; as, **حَوْضَکْ** “ a little pond ” ; **بَاقِیَچَه** “ a small garden.” But in this sense the affix **چَه** is mostly employed.

(2) To imply things made in imitation of nature, or other works of art : and under these heads are to be included toys, and all those things which are made for pastime, resembling, or having a connexion with any thing really useful or important.

199. The Particle **لَک** is, however, most commonly employed in senses such as these ; *i. e.* **آدَمَکْ** “ a little image ” (from **آدم** “ a man ”) ; **صُورَتَکْ** “ a little insignificant picture,” scratched, as it were, upon a piece of paper, or daubed upon a wall ; **تَصْوِیر** being the proper word for a regular “ picture,” and both derived from the primitive Arabic Substantive **صُورَة** “ a form ” or “ a likeness.” In like manner, **کَاغَذَکْ** means a “ kite ” (‘ a fictitious bird,’ as Dr. Johnson terms it, ‘ made of paper’); **کَاغَذْ** being the Persian for “ paper ” ; &c. &c.

(3) The Particle **لَک** is again added to the Noun, when the intention is to express the application of it to the performance of an action out of its ordinary use ; as, **چَشْمَکْ** “ a significant *wink* of the eye ” ; **دَسَنَکْ** clapping the

*hands* for mirth or applause ; گُرشَکْ *listening*, by *stealth*, to what is going on ; بُشْتَكْ making a somerset, so as to fall upon the back ; &c. &c. (دَسْتُ, گُوشُ, and بُشْتُ, meaning the *hand*, the *ear*, and the *back*, respectively).

200. Many additional instances of the use of these (so-called) Diminutive Particles, with still more numerous modifications of their meanings, might be cited ; but it will probably be thought that quite sufficient attention has already been bestowed upon this comparatively unimportant part of the Grammar. The reason of my having dwelt upon it at so much length, is, that the Persian Language, being constitutionally poetical, is usually very figurative ; and, notwithstanding its simplicity and regularity of its general construction, it still abounds in pithy and concisely subtle expressions, chiefly perhaps arising out of these *little things*. Now, unless a foreigner—for whom, after all, Grammars are written—obtains a competent knowledge of phrases and idioms of this nature (I speak from experience), he can never master any language. He may indeed go on reading ever so much, but he will never *satisfy himself* ; or write ever so many books, but he will never *satisfy others*.

201. The following dialogue between two friends may, after all, perhaps give the best idea of the mode in which these Diminutive Particles are employed in Persian :—

Who is that *fellow* ?

1. آن مرد که کیست

Of whom dost thou speak ?

2. کرا میگوئی

Of that person, who, with the *small box* under his arm, is standing yonder.

1. آنکه صندوقچه زیر بغل آجا ایستاده است



Knowest thou not Hasan, the goat-dancer? He is of some celebrity in this town. 2. حَسَنِ بُزْبَارِ اَنَمِيشِنَاسِي اَوْدَرَايِن شَهْرُ شَهْرَ تَكِي دَارْدُ

I had often heard of a "monkey-dancer"; but a "goat-dancer" must be something altogether new. 1. مِهُونُ بَارِ مُكَرَّرِ شَنِيدَه بُودَم اَمَّا بُزْبَارُ بَايَد كِه چِيَزِك تَازَه بَاشَد

O, don't mention the name of the monkey! for it is a disgusting creature. 2. اِسْمِ مِهُونِ مَبْرَكِه جَانَوْرِكِ مُعَصِّيسْتُ

Do not say so; for it is a wonderful little mimic. 1. مَگُو كِه مُقْلِدَكِ غَرِيبِيسْتُ

The extent of which is, that it grins, or winks, or makes a somerset. 2. مُنْتَهَاشِ اَيْنِسْتُ كِه نِيشَكِ وَا مِيكُنَدُ يَاجَشْمَكِ مِيزَنَدُ يَآيَشْتَكِ بَر مِيدَارْدُ

Perhaps this wonderful goat of yours, then, performs some magic? 1. مَگَرِ اَيْنِ بُرَكِ شَمَا سِحْرِ مِيكُنَدُ

There is no magic in the case; but this little animal exhibits several tricks that are very surprising. 2. سِحْرِ دَرِ كَارِ نِسْتُ اَمَّا اَيْنِ حَيَوَانَكِ بَارِ چِه چَنْدِ مِي آرد كِه بَسِيَارِ مُتَعَجَّبَنْدُ

Describe one of them: let us see. 1. يَكِي اَزْ اَنْهَارَا تَعْرِيفِ كُنْ بِه بَيْنِمِ

For instance: its master has several little round pieces of wood, all of the same size, and each about a span long. First, he places one of them on the top of that box upon the ground: the little goat jumps upon it. He then puts another on the top of that: again the clever goat jumps on the top of it: and so on, to the number of ten or twelve bits of wood: and the goat, standing on the uppermost of all; 2. مَثَلًا صَاحِبْشِ چَنْدِ پَارِچَه جُوبِ دَارْدُ مَدَوْرَ هَمَه بِيَكِ اَنْدَازَه وَهَرِ يَكِ بِقَدْرِ يَكُوْجَبِ اَوَّلِ يَكِي رَا مِيكُنَدَارْدُ بَالَايِ اَنِ صَنْدُ وَفَجَه رُوِي زَمِيْنِ بُزَه مِيَجَهْدُ بَالَايِشِ اَنِ وَقْتِ يَكِي دِيْگَرِ بَالَايِ اَنِ مِيكُنَدَارْدُ بَارِ بُزَه بَر مِيَجَهْدُ بَالَايِشِ وَهَمْچِيْنِ تَا دَه دَوَازْدَه پَارِچَه جُوبِ وَبُزْ بَالَايِ هَمَه

at one time moving *its beard*,  
and at other times shaking  
*its head*, in a manner to kill  
one with laughing.

اَيَسْتَادَهٗ گَاهِي رِيَشَكِي مَيَجَنَبَانَد وَكَاهِي  
سَرَكِي حَرَكَتِ مَيَدَهْد بِطَوْرِي كِه اَز  
خَنَدَهٗ اَدَم را مَيَكُشَد

Enough of goats and mon-  
keys! Each, in such sort of  
tricks, is a perfect little devil.  
—Now tell me, How is thy  
boy to day? Is he any  
better?

1. بَس اَز بُزومِيُون هَرِيَكِ دَرَايِن بَارِيَجِهَا  
شَيْطَانَكِ تَمَامِيَسْت حَالَا بَكُو پَسَرْت  
اَمْرُو ز جِهٖ طَوْرَا سْت هِيَجِ بَهْتَرَا سْت

Poor child! his back is  
very painful: last night he  
could not sleep at all.

2. طِفْلَكِ پَشْتَش خِيَلِي پُر دَر دَسْت دِيَشَب  
هِيَجِ نَخَوَا بِيَد

His pedagogue must be  
a strange petty tyrant!

1. اَيْنِ مَلَا مَكْدَبِي بَايَد ظَالِمَكِ غَرِيبي بَاشَد

He himself is not so bad:  
his wife, too, is a good sort  
of woman: but as to that  
vile assistant of his, he is  
worse than any thing thou  
canst name!

2. خُوْدَش اِنْقَدَرَبَد نِيَسْت زَنَش هَم زَنَكِ  
خُوْبِيَسْت اَمَّا اَن نَايَبَكِ نَا دُرُسْتَش اَز  
هَر جِهٖ بَكُوِي بَد تَرَا سْت

Why, this wretched youth  
must be insane, to behave  
thus to the children!

1. اَيْنِ جَوَانَكِ بَايَد دِيَوَانَهٗ بَاشَد كِه  
بَا طِفَالِ هَم جَوْر فَتَا مِيَكُنَد

He is not quite so insane  
as you imagine, neither.  
Art thou aware of his *cun-  
ning contrivance*, by which  
he frightens the little birds,  
that they may not go near  
his orchard?

2. هَم جَوْهَم كِه شَمَا خِيَالِ مِيَكُنِيْد اَو دِيَوَانَهٗ  
نِيَسْت اَز تَمَهِيْد كَش خَبَر دَارِي كِه  
مَر غَمَهايِ كُو چَكْرَا جِهٖ طَوْر مَيَتَر سَاَنَد كِه  
زَر دِيَكِ بَا غِجَهٗ اَش نَرُوْنَد

I have never heard (of  
it). What does he do?

1. هَر گَز نَشْنِيْدَهٗ اَم چَكَا ر مِيَكُنَد

He has taught the boys some of these *low vulgar songs*: and, several times daily, he sends them out into his *orchard*, saying, "Let one of you sing these *little verses* out loud, while the rest join in chorus, and *clap their hands*." See what *low morals* this *dissolute fellow* teaches the *poor innocent children*; besides hindering them from (prosecuting) their regular studies!

2. چندی از این تصنیفهای هرزه به  
بچه‌ایاد داده است و روزی خیدبار  
بیرونشان میفرستد بباغچه و میگوید  
یکی‌تان این شعرکهارا بلند بخواند و باقی  
بهمان نوا دستک بزنید بدین که این  
اوباشک چه اخلاق رزیکه بطفلکها می  
آموزد بعلاوه اینکه از درس مستمری  
باز میداردشان

Profligate (call him) as much as you will; but this clumsy contrivance of his can never prove that he possesses any cleverness; for one boy, with a *bird-clapper* (چوبک from چوب "wood"), would be sufficient for the purpose: and if the boys, each in his turn, [were to go and] shake the *bird-clapper*, there would be no occasion for any of them to neglect his *little book*.

1. اوباش هرچه بخواهی اما این تدبیر  
پوچش هرگز دلالت نمیکند بر آنیکه او  
زکاری دارد چه بکطفل باچوبکی کفایت  
این مطلب میکند و اگر اطفال هر یک  
بنوبت خود چوبک بزنند هیچکدام را  
احتیاج نیست که از کتابچه اش  
فراوش کنند

What you say is true; but a wicked wretch, for the sake of (saving) a *cup* of water, does not care if a whole city burns. — *That clapper* he must *buy*! — Dost thou understand me, or not?

2. آنچه شما میگوئید راست است اما شریر  
برای یکطاسک آب اگر شهری بسوزد  
پروا ندارد آن چوبک را باید بخرد میبای  
یانه

Very well ; but if the boys, at play-time, should fly (their) *kites* in the garden, no winged creature would dare to fly near that place : [thus the object would be gained] without any expense on the part of that miserly fellow.

This is also true ; but [this scheme] also is not without *danger*.

Whence [arises] the danger?

Perhaps, when they are playing and running about, they may break some *young tree*, or trample upon some *little plant* : (or what is) worse than all, they may now and then finger a *little fig*, or handle a *small apple*, and so on : but when they are altogether, *clapping their hands*, they cannot attend to other *little practices*.

According to my notion (of justice), the punishment of this *worthless wretch* would be, that having tied him to a post, in the public gardens of the city, there they should leave him, in order that, at one and the same time, the birds may be frightened away, and other assistant schoolmasters may take warning.

1. بَسْيَارْ خُوبْ اَمَا اَكْرَ بَجَهَا وَقْتِ بَازِي  
دَرْ بَاغِجَهْ كَاغْدَكْ هَوَا كَنْدَنْدْ هِيْمَ پَرْنَدَهْ  
نَزْدِيكِ اَحْجَانْتَوَانْدْ پَرِيدِ بِي اِخْرَاجَاتِي  
اَزْ طَرْفِ اَنْ مُسَكِّكْ

2. اَيْنِ هَمْ رَاسْتِ اَسْتِ اَمَا بَازِ خَالِي اَزْ  
تَشْوِيشِكِي نِيَسْتِ

1. تَشْوِيشِ اَزْ جَاسْتِ

شَايْدْ وَقْتِيكِهْ بَازِي مِي كَنْدَنْدْ وَمِي دَوَنْدْ  
نَوْ جَهْ رَابِشْ كَنْدَنْدْ يَابُو تَهَكِي رَا پَامَالْ  
كَنْدَنْدْ اَزْ هَمَهْ بَدْتَر مَبَادَا كِهْ گَاهِ وَقْتِي  
اَنگِشْتِ بَا بَجِيرَكِي بَرَنْدِ يَا دَسْتِ  
بَسِيَبَكِي رَسَانْدَنْدْ وَ هَمْ جَيْنِ اَمَا وَقْتِيكِهْ  
هَمَهْ بَاهَمْ دَسْتَكْ مِي زَنْدَنْدْ كَارَكِي  
دِيْگَرِ نَمِي تَوَانْدَنْدْ كَرْدْ

2. بَاعْتِقَادِ مَنْ سِرَائِي اَيْنِ مُلْحَدَكْ نَابَكَارْ  
اَيْنِسْتِ كِهْ اَوْرَادِرْ بَاغِ شَهْرِ نَرْمُودِي  
بَسْتَهْ بِيْگْدَارَنْدْ تَاهَمْ پَرْنَدِ گَانِ بَتَرَسَنْدْ  
وَهَمْ نَايِبْ مَكْتَبِهْ اَرَانِ دِيْگَرِ عَبَرْتِ  
گِيرَنْدْ

## OF SYNTAX.

202. It is usual with Grammarians, on finishing the explanation of the different Parts of Speech, to treat of what they have termed "Syntax," or that part of Grammar which "*shews the agreement and right disposition of words in a sentence.*" Syntax, then, according to this definition, is, obviously, one of the most important parts of a Grammar; inasmuch as without a correct knowledge of its rules no language could be written or spoken correctly.

But, to illustrate a living language, in which *idiom* contributes so essentially to the perfection of a sentence, Syntax must embrace, not only "a right disposition of words," but also a developement of *idiomatic phrases*; and, in this point of view, it becomes doubly useful, and indispensable.

203. The plan hitherto pursued (I now speak exclusively of the writers on Persian Grammar) for teaching this important part of the Grammar, has been, to propound general rules, and illustrate them by quotations from different authors.

Instructive, however, as this plan unquestionably is, I do not think (though I speak with great diffidence) that it is the best, or, at all events, the easiest mode of teaching a foreigner how to *speak* a language. To quote an isolated passage, or a verse, from a poet—who may, after all, have licentiously strained an expression, to answer some of his prosodical whims—or to cite from an ancient writer, whose diction may now be obsolete—is not the best method of

giving a beginner a correct notion of the existing phraseology or idiom of a language.

204. Another, and perhaps still stronger objection to the ordinary scheme, is, that, in its manner, it is repulsive, and, consequently, seldom studied with requisite attention. The beginner, by the time he has arrived at this stage, is probably already wearied of a study proverbially dry and unattractive; and, as his eagerness to begin the grammar of a new language may have induced him, at the outset, to reject a long preface, his anxiety to get at something more interesting in it may equally prompt him to disregard what he may, however unjustly, consider an unnecessary appendage; namely, *a long series of minute and complicated rules*, under the denomination of "Syntax": thus losing the opportunity of making himself acquainted with a most useful and instructive portion of his grammar; namely, how to arrange his words in a sentence, so as to express himself correctly, and *according to idiom*.

With regard to the Persian Language, I am inclined to think that a different plan may be successfully adopted. In a series of Dialogues, in the shape of conversations on general subjects between different individuals, occasion may be taken to explain the Rules of Syntax in such a manner as to afford the learner an opportunity of making himself acquainted with the proper idiom, at the same time that he is instructed in the Persian Syntax: and as a literal translation of each individual speech, in these conversations, may be placed in juxta-position to the original Persian, the Student will possess also the advantage of having at once before him a multitude of idiomatic phrases and expressions, which, with a little judgment, he may arrange in various

other ways, so as to express different ideas, and convey different meanings: and the practice of writing the Persian language will also be facilitated by means of these exercises.

205. I am aware that Dialogues of this description are generally *dull*, and uninteresting; but this, I fear, is an insuperable evil, to which a beginner of any language must necessarily submit. In adopting this plan, however, I have endeavoured, to the best of my ability, to make these Dialogues as *little tiresome* as possible, by diversifying them as much as is consistent with the principal object of works of this kind; in which, however, more regard must be had to *instruction* than to amusement.

206. Where any passage, phrase, or word, which may appear to me to require explanation, occurs the first time, such explanation will be given in a note at the bottom of the page; and the note will afterwards be referred to, wherever the same passage, phrase, or word, again occurs in the course of these Dialogues.

207. The English Student must not, nor can he reasonably, expect to find the English idiom and phraseology always strictly preserved in the translations of these Dialogues: the object being, to make him acquainted with the Persian idiom, by rendering it into English as literally as possible, consistently with the preservation of *the sense*, which would often be lost or perverted by too strictly verbal a translation. He should, therefore, be satisfied if the English translation is sufficiently clear and intelligible, although not such as an Englishman would use in expressing the same idea in his own language.

208. It is also proper to observe, that in the course of these Dialogues, excepting when absolutely necessary, I shall discontinue the use of the Pronouns "Thou" and "Thee," &c. &c., when addressing a Second Person Singular; as they sound too stiff and formal, and are never used in common conversation in English. Indeed, even in Persian, they are seldom used, except between familiar friends, or when a superior addresses one much inferior to, or dependent upon, himself.

209. In polite society in Persia, the rule for one person addressing another is briefly this:—Amongst persons moving in the same sphere of life, "You" is used instead of "Thou" and "Thee," &c. &c. Between intimate friends, either "You" or "Thou"; but the latter is more common. From a superior to an inferior, "Thou"; but if the inferior be not a dependent, say, a small tradesman, a poor neighbour, &c., it shews better breeding in a gentleman, in Persia, to say "You"; though he might, with propriety, say "Thou" and "Thee."

210. Kings are always addressed in the Third Person Singular; and "*His Majesty*" is uniformly applied to them; never "*Your Majesty*." Sovereigns, also, when speaking of themselves personally, even say "*His Majesty*," and never "*I*," or "*We*"; except in writing, when "*We*" is uniformly used.

211. Great personages also, unless upon intimate terms, address each other in the Third Person Singular; as, "*His Lordship*," "*His Grace*," &c. &c.: and so do their dependants, and persons inferior to them in rank, in addressing, or speaking of, them.



212. I do not know how it happens that Persian children are taught in schools always to speak of themselves in the First Person Plural; as, "*We*," "*Us*," &c. &c.; unless it be, that preceptors suppose "*I*" and "*me*" to be expressions of too *bold and decided* a character for a young scholar to use, and to savour too much of *egotism*.

213. Now, as to the plan of these *Dialogues* :—An English gentleman (A.), during his travels in Persia, becomes intimately acquainted with a gentleman (B.) of that country, who, having been in England some time, has acquired a tolerable knowledge of the English language. The English gentleman speaks Persian fluently; but not altogether free from occasional imperfections, as to the *idiom* and *grammar*. He has therefore begged his Persian friend to set him right, whenever he commits an error of that sort; promising never to be offended, except by "*injudicious pedantry in the presence of company*," when *such marks of affection* are, certainly, *not very agreeable*.

DIALOGUE I.

B.

To-day, the air is very pure and soft: do not you wish we should ride?

( ب )  
امروز هوا بسیار لطیف و ملائمست  
نمیخواهید سوار شویم<sup>۱</sup>

A.

Why (not)? I wish (it) very much. At what time shall we ride?

( ا )  
چرا من خیلی میخواهم چه وقت سوار شویم<sup>۲</sup>

(<sup>۱</sup>) See the Compound Verbs, p. 85.

B.

Whatever time *you* think proper.

( ب )

هَرَوَقْتِ شُما صَلَاحِ بَدَانِید<sup>۲</sup>

A.

Two hours after noon  
(two o'clock)?

( ا )

دُوسَاعَتِ بَعْدِ اَزْ ظَهْرِ

B.

Very good: in the mean while, I will go as far as the College, and return.

( ب )

بسیارْ خُوبِ دَرِاینِ بَیْنِ مِنْ تَامَدِ رَسَه  
مِیروم و بر میگردم

A.

I have also two or three letters to write: I shall write till you come: but when *the horses* are ready, do you inform me.

( ا )

مَنْهَمْ دُوسَه تا<sup>۳</sup> کاغذِ دارمِ بِنُویسمْ تا  
آمَدَنِ شُما مِی نوِیسمْ اَمّا وَقْتِیکَه اَسبِها  
آماده اَنَدِ شُما مَرَاخَبَرْ کُنِید

B.

O, certainly! But if you had said, "*when Horse is ready*," it would have been nearer the idiom.

( ب )

اَلْبَیْئَه اَمّا اَکَرَفَرْ مودَه بُودِید<sup>۴</sup> وَقْتِیکَه  
اَسبِ آماده اَسْتُ بِمَحاورَه نَزْدِیکْتَرِ بُود

(<sup>۲</sup>) From دانستن, properly, "To know." But this Verb is frequently used, also, for "To think," "To deem," "To believe," &c.

(<sup>۳</sup>) This تا, which may be termed *expletive*, is frequently used with the Numerals: it implies *unity*, or *individuality*: so, the literal meaning of the expression دُوسَه تا کاغذ is, "two or three *individual* letters."

(<sup>۴</sup>) فرمان کردن literally, signifies "To command"; but in polite conversation, as in writing, it is often employed metaphorically, to signify "To speak," "To honour," "To regard," "To condescend," &c.—See the Compound Verbs, p. 85.

A.

Is not the word "horse" singular?

(۱)

مَگر لَفْظِ اسْبِ مُفْرَدُ نِیْسَتْ

B.

Doubtless: but a word in the singular number does not always imply merely "unity."

(ب)

بِلاشْکِ اَمَّا لَفْظُ مُفْرَدُ هَمِیْشَهٗ دَلَالَتْ  
بِرَوْحَاتِ تَنْهَا نُمِیْکَنْدُ

A.

Nevertheless, what I said cannot be (altogether) wrong; for we, at least, have occasion for two horses.

(۱)

اَمَّا اَیْجِهٖ مَنْ کُفْتُمْ غَلَطَ نُمِیْتَوَانْدُ بَاشْدُ  
چِرَا کِهٖ اَقْلَا دُو اسْبَهَارَا ضَرُورُ دَارِیْمُ

B.

Yours "is an apology worse than the fault." [Persian proverb.] What you first said was only out of idiom; but *نَوَاسِبَهَا*, which you now say, is, moreover, wrong, even according to (the rules of) Syntax.

(ب)

عُذْرِ شَمَا بَدْتَر از گِنا هَسْتِ\* اَیْجِهٖ اَوَّلُ  
قَرْمُودِیدِ هَمِیْنِ از مُحَاوَرَتِ بَیْرُونِ بُودُ  
اَمَّا دُو اسْبَهَا\* کِهٖ حَالاً مِیْفَرْمَایْدِ بَعْلَاوَهٗ  
مُوَافِقِ نَحْوِهِمْ غَلَطَ اسْتُ

(۱)

A.

If you will do (me) the kindness to explain this point distinctly, I shall be very much obliged to you.

اَگَر مَحَبَّتِ بِفَرْمَایْدِ وَایْنِ مَعْنِی را  
بِتَفْصِیلِ بَیَانِ کُنِیْدِ مَنْ از شَمَا بَسِیَّارُ  
مَنْوَنُ خَوَاهَمُ شُدُ

(\*) The proper meaning of this word is "unless": it may also mean "perhaps," "rather," &c.: it is likewise employed very often to express a Verb interrogatively. See the Interrogative Verbs, p. 81; and also the Adversative Disjunctives, p. 116.

(\*) This proverbial expression, in Persian, implies that the *excuse* is unsatisfactory; and, in fact, it puts the *pleader* still more in the wrong.

\* See the Adjectives, p. 29.

B.

Most willingly: but we have no leisure just now: when we are riding together (*literally*, go riding), if you wish it, we will converse on this topic.

(ب)

بِچشم<sup>۷</sup> اَمَّا حَالًا فُرَصَتْ نَدَارِیمْ وَقَتِیکَهٗ  
سَوَارَهٗ بَاهُمْ مِیْرَوِیمْ اَگَر مِیْخَوَاهِی دَرَايْنْ  
بَابْ گُفْتُگُوْ خَوَاهِیمْ کَرْدْ

A.

You (have) said well (well said): be it so.

(۱)

خوبْ گُفْتِی هَمْچُوْ بَاشَدْ

## DIALOGUE II.

A.

You have not forgotten (your) forenoon's promise.

(۱)

اَز وَعْدَهٗ پِیْشْ اَزْ ظَهْرْ فَرَامُوشْ نَکَرْدَهٗ اَیْدْ

B.

A promise, made to a friend like you, can never be forgotten.

(ب)

وَعْدَهٗ کِهٖ بَدُوْسْتِیْ مِثْلِ شَمَا شَوْدْ هَرْ کَزْ  
فَرَامُوشْ نَمِیْتَوَانْدْ شُدْ

A.

We were talking of "Horse, and Horses."

(۱)

اَز اَسَبْ وَاَسْبِهَا گُفْتُگُوْ<sup>۱</sup> مِیْکَرْدِیمْ

B.

It is well in my remembrance. Now, listen to the conclusion.

(ب)

خوبْ دَرْ خَاطِرْمْ اَسْتُ حَالًا تَمَمَّهٗ رَا بَشَنُوْ

(<sup>۷</sup>) بِچشم<sup>۷</sup> literally, means "on the eye," or, "on my eye"; a metaphor frequently employed in Persian to express extreme willingness; as are also بِجَانِ مَنَّتْ "with gratitude on my soul"; بِجَانِ وِدَلْ "with (all) my heart and soul"; بِسَرِ چَشْمْ "on the top of my eye"; بَرَسْرُوْ بِرِچَشْمْ "upon my head, and upon my eye"; &c. &c.

(<sup>۸</sup>) This word, as well as several other Compounds of the same class, have already been fully explained.—See the Compound Nouns, pp. 110, 111.

(<sup>۱</sup>) See Note 8. Dialogue 1.

In the first place, you know  
what part of speech the  
word "Horse" is.

أَوَّلًا شَهَامِيدَانِيْدَ كِه لَفْظِ اسْب چِه  
جُزْءِ اَزْ گِلَا مَسْتُ

A.

(۱)

Yes; it is a Substantive:  
but if you will do (me) the  
kindness to explain (the  
matter) in English, I shall  
understand it better.

بَلِي اِسْمِ اسْتُ اَمَّا اَكْرُ لُطْفِ فَرْمَا ئِيْدُو  
دَر اِنْگِلِيْسِي بَيَانْ كُنِيْدَ مَنْ بَهْتَرُ  
تَوَانَمُ فَهْمِيْدُ

B.

Nouns Substantive, in Persian, of any denomination, whether Simple or Compound, may be classed under three heads—Specific, Generic, and Nouns of Multitude.

Specific Nouns always imply unity, or individuality, in their significations; and are, in themselves, definite as to the things or beings they represent. Under the first of these heads are considered to come all proper names of persons, places, seasons, countries, &c.; as, اَحْمَدُ the proper name of a person; هِنْدُ of an empire; كَلْكَتَه of a city; بَهَارُ (spring) "of a season," &c. &c. Nouns of this class may, however, be rendered unspecific, or vague, in their application, if used for the purpose of expressing the character or quality of some person or thing. For instance: when رَسْتَمُ (the Eastern Hercules), the proper name of a hero, is metaphorically used to imply *bravery*; or, بَهَارُ "spring," to signify *freshness* or *cheerfulness*. The Verbs, of which Nouns of this description become the agents, must strictly agree with them in number; as, اَحْمَدُ اَمَدُ "Ahmad came";

(\*) See Adverbs of Order, p. 122; and also the Examples, p. 125.

حَسَنَ رَفَتْ “Hassan went”; أَحْمَدُ وَحَسَنٌ مِيرَوْنَدُ “Ahmad and Hassan are going”; &c. &c.

Nouns of Multitude always imply plurality in their significations; as, لَشْكْرٌ “an army”; كَلْبَةٌ “a flock”; &c. The Verbs belonging to this class of Nouns are better always to be in the Singular Number; excepting when the Nouns themselves are used in the Plural Number, in which case the Verbs of course must agree with them; as, لَشْكْرُمِي آيَدُ “the army is coming”; هَرْدُو لَشْكْرَمِيرَوْنَدُ “both the armies are going”; &c. In other respects, they are to be considered as Generic Nouns.

Generic Nouns are those which designate whole genera, species, classes, or the like, of beings, things, or events; as, اَسْبٌ “horse”; آدَمٌ “man”; دِرَخْتُ “tree”; مِهْمَانِي “entertainment”; &c. They may be considered as definite, so far as they distinguish the genera, &c. But they may further be defined, rendered vague, or indefinite, as the circumstances of Case, Number, or any other grammatical construction, may decide; for instance, اَسْبٌ “horse,” has an abstract meaning when used merely as a Generic Noun: it implies that *species* of animal, without reference to any number, or any circumstance under which the animal may appear. If we would express the idea of *any*, or *one*, in an indefinite sense, we must use the تَنْكِيرُ يَائِي وَحَدَثٌ; as, اِسْبِي “a certain horse,” or “any horse.” Any particular number expressed before a Generic Noun will make it definite; as,

In my stable there are *two*  
*horses.*

دَرْ طَوِيلَهٗ مَن دُو اَسْبِ مِیْبَاشَنَدُ

In his service there used to be  
*three servants.*

دَرْ خِدْمَتِ اَوْسَهٗ نُو كَرَمِیْبُودَنَدُ

The various Cases in which a Substantive is declined will render a Generic Noun definite, as well as when used in the Plural Number\*.

In the following expressions you will observe how a Generic Noun (beginning with its abstract meaning) may be rendered definite in various ways.

(A) *horse cannot pass over the sea.*      اَسْبُ اَرْدَرِيَا نَمِيَتَوَانَدْ كُذْشَتْ

Both horse and sea are here used in the abstract.

Once upon a time, a horse fell into the sea.      وَقْتِي اَسْبِي بَدَرِيَايِي اَفْتَادْ

All three, دَرِيَا, اَسْبُ, and وَقْتُ, are here used indefinitely.

My horse to-day forded this river.      اَسْبُ مِنْ اِمْرُوزِ اَرَايِي رُودْخَانَهْ كُذْشَتْ

Here all three, رُودْخَانَهْ, رُوزُ, and اَسْبُ, are expressed definitely by the modification of the several Cases in which these Generic Nouns respectively appear; the first, اَسْبُ, being in a state of construction with the Personal Pronoun مَنِ, and at the same time Nominative to the Verb كُذْشَتْ; though either circumstance would have been sufficient to have made it definite: and the second and the third, رُودْخَانَهْ and رُوزُ, are also each doubly defined; the first, by the demonstrative اِم (this), as well as by its being an Adverb; and the second, by the Demonstrative اِيْن (this), as well as by the Ablative Particle اَز.

With regard to the agreement of this class of Nouns with their respective Verbs in point of *number*, all I can tell you,

\* See the Declension of Nouns, p. 22.

as a general rule, is, that with Nouns of rational beings, the Verbs, whether in the Active or in the Passive Voice, must *strictly* agree in number. With other animate beings, this rule is occasionally relaxed when the Verb is in the Passive Voice: for instance, you may say, in Persian, **چهار اسب کشته شد**, “four horses *was* killed.” However, this phraseology is an affected innovation of modern origin; and I would advise you always to say **چهار اسب کشته شدند** “four horses *were* killed.” But if you happen to be speaking of two or more animals of *distinct* genera, the Verb must, under all circumstances, agree with the Noun; as,

The horse and the ass *are* not  
of the same genus.

اسب و خراز یک جنس نیستند

A horse, an ass, and an ox *were*  
killed.

اسبی و خری و گاوی کشته شدند

Respecting Nouns representing inanimate objects, except under certain circumstances (which experience alone can teach you), you may, if you prefer it, put the Verb in the Singular; though in putting it in the Plural, to agree with its Nominative, you will not be wrong grammatically, nor quite out of idiom. But in this particular you must closely attend to the general conversation of educated natives as well as to your books, and form your own judgment; for I can hardly point out any rule, on this point, which may not be subject to various exceptions. All I can say, however, is, that you are never obliged to use a Verb in the Singular when your Noun is in the Plural: at the same time, you must observe, that it is frequently done, both by eminent writers and by the most correct speakers amongst the natives of Persia, especially when the Verb is expressed in the Passive Voice: for instance, you may say, either, **خانه‌های مردم**



“The houses of the people, خَرَابُ شُد, *was destroyed*,” or, خَرَابُ شُدْنَد “*were destroyed*”: but in the *Active Voice*, you should always give the preference to the Plural, when the Noun is in that Number; as, خانهای این شهر بسیار کوچکند “The houses of this city *are* very small”; though some would say, بسیار کوچکست “*is* very small.” Although, in bringing together several Nouns of distinct classes so as to form the Nominative to a Verb, the Verb must then be in the Plural, as, آب و آتش و خاک از اعدادند “water, fire, and earth, *are* of opposite natures”; yet, when they partake of the same quality or class of things, the Verb may, with equal propriety, be put either in the Singular or Plural Number: for instance, you may either say, در باغ ما انگورو آجیر و سیب یافت نمیشود “In our garden, grapes, figs, and apples, *is* not to be found,” or یافت نمیشوند “*are* not to be found.” In like manner, you may either say, در این موسم برف و باران و تگرگ و رعد و برق مکرر باهم می آید “At this season, snow, rain, hail, thunder and lightning, frequently *comes* together,” or باهم می آیند “*come* together.” But if the Verb is governed by Substantives that have no tangible or bodily existence, such as, time, day, night, joy, grief, &c., &c., the Singular Number is commonly preferred; as, سالهاست که ما هم مکتب میبودیم “It is (now) many years since we were school-fellows”; غم و شادی و مرگ و زندگی همه از خدای آید “Grief, joy, death, and life, all *comes* from God”; جوا نمردی و مروت چنین اقتضای میکند “Manliness and generosity *makes* this demand,” &c. &c. Now, grammatically incorrect as this idiom appears to be, it may still be defended, in some measure, by the following chain of reasoning. A Verb indicates an action; an action naturally

implies either power or volition on the part of the agent, which power or volition is not possessed by inanimate objects; and therefore they cannot always be considered in the light of real agents of the Verb. To this may perhaps be ascribed the origin of the grammatical incongruity in the Persian phraseology, which I have been exemplifying, and its subsequent continuance.

As to the situation of the Verb with respect to its Nominative, the latter is uniformly placed before the former; as, *ايشان گفتند* "You came"; *شما آمدید* "I went"; *من رفتم* "They said"; &c. &c. You must except poetry, of course, in which a poet often deviates from this rule, to adjust the measure of his verses; or in translations, from the Arabic, of the sacred writings, where a strictly literal translation, even as to the position of the words, is thought to be indispensable. The Arabs, uniformly in their language, place the Verb before the Nominative.

I have wandered too far from the point which led me into this long dissertation:—I resume it. Now, in the first place, I have to remind you that Generic Nouns, in Persian, may be rendered *strictly* definite, so as to represent *one*, or more than one, particular individual of the same genus, in various ways:—By declining the Noun, or adding any of the Particles which decide the case; as, *آسب را دیدی* "Did you see *the horse*?"—By expressing the Noun in the Plural Number; as, *آسبهارا پسندیدی* "Did you approve of *the horses*?"—By bringing it into contact with any other part of speech with which it may form any grammatical connection; as, *آسب من بهتر از آسب شماست* "My horse is better than your horse":—or, By placing any of the cardinal numbers before it, so as

express one, two, three, or more ; as, چہار اَسب گاریشرا میکشیدند “*Four horses were drawing his carriage.*”

Now, when you first said to me وَتَقِيكَ اَسْبَآآمَادَہ اَنْد شُمَا مَرَاخِبَر کُنید, your expression meant “*When the horses are ready*” &c.; because you expressed the *generic* Noun in the Plural Number. But in Persian, they never say “the horse,” or “the horses,” unless it is intended to express some particular horse, or horses, respecting which there is some understanding between the parties who are talking on the subject.

You know that we were not speaking about any *particular* horses at the time ; nor was there any understanding between us with respect to any horse, to which your expression might allude : we merely wanted to ride on horseback, *not* on the back of the *horses* ; and, to convey this meaning, the *generic* Noun اَسْب “horse,” would have been quite sufficient. You were, therefore, out of idiom, in so far as you preferred a *definite* Noun when you ought to have preferred the *generic* one. But your expression, grammatically speaking, was perfectly correct in itself ; and any person, not listening to our conversation at the time, would discover no defect, even of idiom, in it. But in your second expression, چَرَاکَہ مَا اَقْلَادُو اَسْبَہَا رَا ضَرُورَہ دَارِیم, you were wrong, both grammatically and idiomatically ; for your expression (understood in connection with the preceding sentence), if translated literally into English, would run thus : “*For, at the fewest, we have occasion for the two horses.*”

You were incorrect as to idiom, for the reasons I have already explained respecting your first expression ; that is, in having used the Noun definitely, by adding the Accusative Particle را : and you were also grammatically wrong,

because, either the cardinal number **دو** "two," *alone*, placed before the Noun as you used it, or putting only the Accusative Noun in the Plural Number, would have been quite sufficient (if necessary at all) to render the generic Noun definite: you made use of bad Grammar, therefore, in using both; that is, placing the cardinal number before an Accusative Noun already in the Plural.

A.

But in English we always use the cardinal number with a Plural word (Noun).

(۱)

آما مادر انگلیسی همیشه اسم عدد را  
بالفظ جمع استعمال میکنند

B.

I am aware that in English they say *two horses*; but every tongue has a (its) peculiar idiom. It is now grown late. Come, let us go back.

(ب)

من میدانم که در انگلیسی میگویند  
دواسبها اما هر زبانی محاوره دارد حالا  
دیر شده است بیاتاب برگردیم

## DIALOGUE III.

A.

Peace be unto you! (Good morning to you!)

(۱)

سلام علیکم

B.

And upon you be peace, and the blessing of God!

(ب)

وعلیکم السلام ورحمة الله

A.

I was dreaming strangely last night.

(۱)

دیشب غریب خوابی میدیدم<sup>۱</sup>

(<sup>۱</sup>) There is no word, in common use, in Persian, to correspond exactly with the English word "To dream"; but خواب دیدن or خواب دیدن both mean, "To see while asleep," or "To see in sleep," i.e. "To dream."

B.

May it tend to good!  
What were you dreaming  
about?

( ب )

خَيْرَ بَاشَدُ<sup>۲</sup> اَزْ چِهْ خَوَابُ مِيْدِيْدِيْد

A.

I dreamt that I was standing in a very spacious plain full of horses; and several persons on foot, each by turns having separated a single horse from the great herd, shewed it, first, to a personage, apparently their chief, who was standing close by; and afterwards, on a signal from him, having made the same horse pass in review before me, they allowed it to return into the herd: till, from amongst them, a vicious horse, becoming excited, kicked me in such a manner, that I started out of (my) sleep.

( ۱ )

خَوَابُ دِيْدَمْ كِهْ دَرْ مِيْدَانِيْ بَسِيَارْ وَ سَيِّعْ  
پُرْ اَزْ اَسْبِ اَيِسْتَاْدَهْ بُوْدَمْ وَ چِنْدَنْفَرْ  
پِيَاْدَهْ هَرِيْكَ بِنَوْبَتِ اَسْبِيْ اَزْ اَنْ رَمَهْ  
بُزْرُكْ جِدَا كَرْدَهْ اَوَّلَا بَشْخَصِيْ ظَاْهِرَا  
رُئِيْسْشَانْ كِهْ دَرْ اَنْ نَرْدِيْكَيْ اَيِسْتَاْدَهْ بُوْد  
نِمُوْدَنْدِيْ وَ بَعْدْ بِاِشَارَتِ اَوْهْمَانْ  
اَسْبِ رَا بِنَظَرِ مَنْ كُنْدَرَانِيْدَهْ بَا زَبْرْمَهْ سَرْ  
مِيْدَاْدَنْدْ تَا اَنَكِهْ اَزْ اَنْ مِيَاْنَهْ اَسْبِيْ شَرِيْرْ  
چَالَا نِيْ كَرْدَهْ چِنَانْ لَغْدِيْ بَرِ مَنْ زَدِيْ كِهْ  
اَزْ خَوَابُ بَرِ جَسْتَمْ

B.

And found, that you had  
fallen on your back!

( ب )

وَدِيْدِيْ كِهْ بَرِ پِشْتِ اَفْتَاْدَهْ بُوْدِيْ

A.

Friend!—*started up*, I say.  
How could I have fallen on  
my back?

( ۱ )

رَفِيْقْ بَرِ جَسْتَمْ مِيْگُوِيْمْ بَرِ پِشْتِ چُكُوْنَهْ  
مِيْتُوَانِسْتَمْ اَفْتَاْدَهْ بَاشَمْ

(<sup>۲</sup>) A common Interjection, or ejaculatory expression, thrown out by the Persians on such occasions, or when one sneezes in company. It is also used frequently on occasions of surprise, or when any sudden or unexpected event, of a doubtful tendency or appearance, takes place;—pretty much the same as when one says in English, "What is the matter?" "I hope all is well!" &c. &c.

B.

Then the danger was, that you might fall on your face?

( ب )

پَسَ بَیْمِ اَیْنِ بُودَ کِهَ بَرُورُ بَیْفَتِی

A.

Joking apart;—come, and tell me, if you can, what is the interpretation of this dream!

( ۱ )

مَرَّاحَ بَرِ کَنَارِ بَیَاوَا گَرُمِ تَوَا بَیْکُو تَعْبِیرِ  
اَیْنِ خَوَابُ چِهَ چِیزِ اَسْتُ

B.

You know that I, your humble servant, am not the Prophet Joseph.

( ب )

شَما مَیْدَانِیْدَ کِهَ بَنَدَه یُوسُفِ پَیْغَمْبَرِ  
نَیْسْتَم

A.

Still you are jesting:—speak seriously; and let me know (*lit. see*) what can be the cause of this dream.

( ۱ )

بَا زِ شُوخِی مَیْکُنِی رَاسْتِی بَیْکُوبَه بَیْنَم  
سَبَبِ اَیْنِ خَوَابُ چِهَ تَوَانَدَ بُودَ

B.

My dear fellow! the jest seems on your part: otherwise, I can hardly believe you to be really ignorant of the cause of your dream; for it appears very obvious.

( ب )

عَرِیزِ مَنْ شُوخِی اَزْ طَرَفِ شَما مِی نِمَایْدَ  
وَكْرَنَه مَنْ هَمْچُو نَمِیْدَانَم کِهَ وَاقِعی تُو  
اَزْ سَبَبِ خَوَابَتِ غَافِلِ بَاشِی چِرَا کِهَ  
بَسْیَارِ بَدِیْهِی مِیْنَمَایْدَ

A.

With all this, I still wish to hear (*lit. that I may hear*) it from you.

( ۱ )

بَا اَیْنِ هَمَهَ مَنْ مِیْخَوَاهَم کِهَ اَزْ شَما بَشْنُوم

B.

Yesterday, for nearly four hours, we were on horseback together: just before riding,

( ب )

مَادِیْرُو زَقْرِیْبِ چَهَارْ سَاعَتِ بَاهَم سَوَارِ  
اَسَبْ بُودِیم پِیْشِ اَزْ سَوَارِی دَرْمِیَانِ مَا

a discussion had arisen between us, the origin and the subject of which was "Horse." Whilst riding, we returned to the same discussion, and (the mention of) *Horse*, and *Horses*, in various forms, passed between us, in our grammatical illustrations. Now, after all this, if the idea of *Horse*, even when you were asleep, again passed in your mind, ought we wonder at it?

گفتگوئی<sup>۳</sup> برخاسته بود که اصل و  
مبحثش اسب بود در بین سوارى باز  
بهمان مباحثه رجوع کردیم و اسب  
و اسبها مکرر بانواع مختلف در امثال  
تحویه ما جارى بودند بعد از اینها همه  
اگر خیال اسب همین که در خواب  
بودید باز در خاطر شما گذشته باشد  
ما باید از آن تعجب نکنیم

(۱)

A.

No; but my wonder is at the details, and other occurrences which could have had no connection at all with the subject of our discussion.

خیر! لیکن تعجب من از سایر کیفیات و  
وقایع است که بمباحثه ما هیچ نسبتی  
ننوانستند داشت

(ب)

B.

Our dreams are not always composed of elements which, in the same connected form,

روایى ما همیشه مرکب از اجزائی  
نیستند که بهمان هیئات متصلة گاهی

(<sup>3</sup>) See Note 8. Dialogue 1.

(<sup>4</sup>) The Persians, in polite conversations, seldom make use of the plain and decided Negative نه "No." خیر "Good," is a common substitute for that expression. Several other ejaculatory expressions are likewise employed for the same purpose; such as, خدا نکند "God forbid!" استغفر الله "I pray God for mercy!" &c. &c. Many of the Adverbs also answer the same end; as, هرگز, مطلقاً, أبداً "Never," "Not at all," "For ever," &c. &c. But these last expressions are Emphatical Negatives: the former is only a Simple one.

may have at any time taken place in reality, or have passed in our imagination when awake. Coherence, consistency, exactitude, and order, do not necessarily enter the train of ideas which pass in our minds when dreaming. Nevertheless, this dream of yours is the most coherent of all the dreams of which I have ever heard; for there is not a single part in it, the connection of which, with a particular part in that discussion of ours, might not, after a little reflection, be traced. And I am rather pleased at this circumstance, because it shews that my explanations have made some impression on your mind.

## A.

I know what you are about to say; the extent of which is this—that I may suppose *that spacious plain* to have been the long chapter which you repeated on grammar; and *the crowd of horses* in that plain to be, either the representation of a “Noun of Multitude,” or of “Horse, in the abstract.” But what part of our discussion can point to *those persons* who, in that regular order, passed

در حقیقت واقع شده یا در بیداری  
بخیال ما گذشته باشند ربط و توافق و  
نسویی و ترتیب حتمآ داخل خیالاتی  
نمیشوند که در خواب بخاطر ما میگذرند  
با وجود این این خواب شما مربوطترین  
خوابها نیست که من هرگز شنیده‌ام  
چرا که در آن هیچ جزئی نیست که بعد  
از آنکه تاملی نسبتش را بجزئی  
مخصوص در آن مباحثه مانتوان دید  
و من از این معنی خوشنودم چرا که همچو  
مینماید که تقریرات من در خاطر شما  
تأثیری کرده اند

(۱)

میدانم که چه میخواهی بگوئی منتهاش  
اینست که فرض کنیم که آن میدان  
وسیع فصل طویلی بود که شما در  
حوث تقریر فرمودید و آنبوه اسبها در آن  
میدان مثال اسم جمع یا اسب مطلق  
تواند بود چه جز مباحثه ما اشارت  
تواند کرد بان اشخاص که بدان



the horses in review before me?

تَرْتِيبَ اسْبَهَارِا بِنَظَرِ مَنْ مِیْگُذَرَانِیدَنْدُ

B.

Perhaps the different governing particles, with which they transfer a Noun Substantive from one grammatical case into another.

( ب )  
شاید عواملِ مُتَعَدِّدَهْ كِهْ بَدَانْهَا  
اسْمِی را اَزْ یَكْحَالَتِ خَوِی بَدِیْگَرِی نَقْلُ  
مِیْكُنَنْدُ

A.

You do not jest badly; but can you give me any idea (*lit.* can you tell me at all) what relation that respectable personage, to whom they presented the horses first, and afterwards, by his direction, to me, can have to the subject of our discussion?

( ا )  
بَدْ مَزَاحِ نَمِیْكُنِی اَمَّا هُنِیچْ مِیْتَوَانِی  
گُفْتْ كِهْ اَنْ شَخْصِ مُشَارِاِلِیَهْ كِهْ اَوَّلْ  
اَسْبَهَارِا بَرِوِی مِیْمُودَنْدْ وَبَعْدْ بِاِشَارَتِ  
اَوْبَمَنْ جِهْ نِسَبَتِ بِمُبَاحَثَهْ مَا تَوَانْدُ  
دَاشْتْ

B.

Since I see that you are enjoying my joke, there may be no harm in my saying (*lit.* if I were to say), that that respectable personage might represent your humble servant; who, having first examined, and properly weighed those examples in due order, presented them to the consideration of your honour.

( ب )  
چُونْ مِی بَیْنَمْ كِهْ اَزْ مَزَاحِ مَنْ حَظِی  
مِیكُنِی پَرِوَا نَبَاشْدْ اَكْگَرِ بَگُویْمْ كِهْ اَنْ  
شَخْصِ مُشَارِاِلِیَهْ مِیْتَوَانِسْتْ كِهْ بَنْدَهْ  
مِسْكِیْنِ شُما بَاشْدْ كِهْ اَوَّلْ اَنْ اَمَثَلَهْ را  
اِمْتَحَانْ كَرْدَهْ وَسَجَّیْدَهْ بَتَرْتِيبِ  
مَعْرُوضِ رَاِیْ مُبَارَكْ مِیْدَاشْتْ

A.

This, also, is not (*lit.* was not) very bad. But you can with difficulty get out of this.

( ا )  
اِیْنِ هَمْ بَسِیَارْ بَدْ نَبُودْ اَمَّا اَزْ اِیْنِ مُشْكِلْ  
بِیْرُونْ بَرِوِی اَكْگَرِ مِیْتَوَانِی بَگُو كِهْ اَنْ

Tell me, if you can, what might be *that vicious horse* which inflicted upon me so tremendous a kick?

اَسْبِ شَرِّرِ كِه چنان لگدی سخت  
بَرَمَن زَدِ چِه تَوَانَد بُود

B.

The *exasperated animal*, whom you originally goaded with the *three grammatical blunders*.

(ب)  
سَتُورِ بَرِ آشفته كِه باسه غلط خويّه  
خستين بر او مهميز هميزدي

A.

The truth of the matter is, that I wished to know to what extent you were a believer in dreams: but now I see that you, like myself, have no belief in dreams at all.

(۱)  
حَقِ مَطْلَبِ اَيْنِسْت كِه ميخواستَم بَه  
بَيْنَم كِه شُما تا بچه حدِ بَخوابِ مُعْتَقِد  
بُودِيد اَمّا حالِمي بَيْنَم كِه شُما هم مِثْلِ  
خُودَم بَخوابِ هُنِجِ اِعْتِقَادِ نَدَارِيد

B.

I do not understand what you intend by the word "belief." I do certainly *believe* this — that several events, which I can now very well remember, have passed in my imagination when I was asleep.

(ب)  
مَنْ نَمِيفَهَمَم كِه اَز لَفْظِ اِعْتِقَادِ شُما چِه  
قَصْدِ مِيكُنِيد مَنْ اَلْبَتَه مُعْتَقِدَم بَرَانِيكِه  
وَقَايِعِي چُنْد كِه اَنَنُون اَز اَنها خُوب ياد  
مِيَتَوَانَم كَرْد وَقْتِي كِه خُوابِيدَه بُودَم  
دَرْ خِيالِ مَنْ كَدْ شَنَه اَنَد

A.

You again evade the question. I mean to say, that

(۱)  
باز اَز مَطْلَبِ تَجاوُلِ مِيكُنِي مَنْ

(۵) تَجاوُلِ (an Arabic Verbal Noun) means, "To feign ignorance," from جَهْلُ "He was ignorant." Whenever a Verb is expressed in this form in Arabic, it generally implies *fiction*; as, مَرَضَ "He was ill"; تَمَارَضَ "He feigned illness"; &c. &c. The Persians have taken many Verbal Nouns of this sort from the Arabs, which they use for the same purpose; and, with the aid of the Persian Auxiliaries, Verbs are made of them.

it appears to me that you do not believe (*lit.* are not a believer in this), that the events which we see in our dreams can have any connection with the future; or, in other words (*lit.* other phrase), those events do not inform us beforehand of what may happen to us in time to come.

مِیْخَوَاهُمْ بَکُویمْ کِهْ بَمَنْ جِنینِ مِیْمَایَدِ  
کِهْ شُمَا مَعْتَقِدْ نِیْسْتِیدْ بَرَانِیکِهْ وَقَایِعِ  
کِهْ مَادِرْ خَوَابِ مِی بَیْنِیمْ دَخَلِ  
بِمُسْتَقْبَلِ دَاشْتَهْ بَاشَنْدِ یَا بَعْبَارْتَا اَخْرِی  
آنْ وَقَایِعْ مَارَا پِشْ اَزْ وَقْتُ اَخْبَارِ  
نَمِیْکُنَنْدْ اَزْ اَنُجِهْ بَعْدْ بَرْمَاوَقِعْ تَوَآندْ شُدْ

## B.

Would that it were so, indeed! and that those events really gave intelligence of the future! Then I would never rise from bed, except to welcome a promised happiness, or to ward off a threatened evil. In this world, I would not wish for any other Paradise!

( ب )  
کَاشْ کِهْ حَقِیْقَتْ جِنینِ بُوْدُو آنْ وَقَایِعْ  
رَاسْتِی اَزْ آیَنْدَهْ خَبَرْ مِیْدَاْدَنْدْ مَنْ  
اَنْوَقْتُ هَرْگِزْ اَزْ رَخْتِ خَوَابِ<sup>۶</sup> بَرِ  
نَمِیْخَاسْتَمْ مَکَرِ بَاسْتِقْبَالِ فَرَحِی مَوْعُوْدِ  
یَا بَدْوَعْ مُصِیْبَتِی وَعَیْدْ دَرَايِنِ  
دُنْیَا بَهِشْتِی دِیْگَرِ نَمِیْخَوَاسْتَمْ

## A.

I, too, (would act and feel) in the same manner; but I fear that we might not find that Paradise in such a delightful state as we now fancy; and that, after two or three dreams, we would pray that our *visions* might all arise, either from fulness of stomach, or from lying (falling) upon our back, *i.e.* when asleep.

( ۱ )  
مَنْهَمْ هَمْجِنینِ اَمَا مِیْتَرَسَمْ کِهْ آنْ  
بَهِشْتِی رَا بَجَرْمِی کِهْ حَالَا تَصَوُّرْ مِیْکُنِیمْ  
نِیَابِیمْ وَبَعْدْ اَزْ دُوسَهْ خَوَابِ دُعَا کُنِیمْ  
کِهْ خَوَابِهَامَانْ هَمَهْ یَا اَزْ اِمْتِلَاءِ مَعْدَهْ  
بَرِ خِیْزَنْدْ یَا اَزْ بَرِ پِشْتِ افْتَادَنْ

(۶) This elegant expression, رَخْتِ خَوَابِ, is not susceptible of a literal translation. The nearest, perhaps, is "Apparatus of sleep."

B.

Why, and from what cause?

( ب )

چرا و از چه سبب

A.

For this reason; that if there be really any good coming to you, it will doubtless come in due time: what more (would you) gain, if you were to know it beforehand? As for me, it is better that I should not know (any thing about it); for according to the degree of the pleasure which I may have anticipated while waiting for it (*lit.* from the expectation of it), in the same proportion my enjoyment, from the actual possession of it, will have been diminished. And if the interval between the dream and its realization may have been prolonged, then, perhaps, I shall derive no pleasure at all from it. On the other hand (*side*), if the dream foretells (gives intelligence) of a calamity or a misfortune, see what great misery it is to know it beforehand! And in the like manner, if the calamity be great, or the *interval* long, our reason in the meanwhile may give way, from the intensity of grief, or ourselves be altogether destroyed.

( ۱ )

از این سبب که اگر در حقیقت خیری  
بشمار سیدنی باشد بی شک که بوقت  
خواهد آمد زیاده چه حاصل اگر پیش  
از پیش \* آنرا بدانی و من بهتر اینکه  
ندانم چرا که بقدریکه از انتظارش  
لذت برده باشم بهمان قدر حظ من از  
ووصلش کمتر خواهد بود و اگر مدت  
مایین خواب و وقوع طوئی کشیده باشد  
شاید در آن وقت من از آن هیچ لذت  
نخواهم داشت از آن طرف اگر خواب از  
مُصِیبتی یا حادثه خبر میدهد به بین  
که پیش از پیش دانستنش چه رنج  
گرا نیست و بهمان طور اگر مُصِیبت  
عظیم یا مدت طویل باشد شاید که  
در این بین از شدت اندوه عقلمان  
زایل گردد یا خود بگلی هلاک شویم

\* See Adverbs of Time, p. 120.

B.

Your statements are true; but more truths (other truths also) may be told on this subject. You only detailed the disadvantages of the proposition, and said nothing of its advantages.

But as the subject leads (us) into Metaphysics, we had better not plunge into it any deeper.

A.

Particularly as it now comes into my recollection, that I have an engagement somewhere, and must take my leave of you (*lit.* must be permitted to go). Will you honour my lodgings to-morrow? (*lit.* bring honour into your *servant's* lodging.)

B.

Please God! I will wait on you.

A.

At breakfast-time, at dinner-time, or both?

( ب )

تَقْرِیْرَاتِ شُمَا حَقُّ اُنْدِ اَمَّا حَقَائِقِ دِیْگَرُ  
نِیَزِ دَرِ اَیْنِ بَابِ مِیْتَوَانُ گُفْتِ شُمَا  
هَمِیْنِ اَزْ مُضَارِ اَیْنِ مَعْنِیْ بَیَانِ گَرْدِیْدِ  
وَ اَزْ مَنَا فِعْشُ هَلِیْمِ نَگُفْتِیْدِ

لِیْکِنِ چُونِ مَبَحْثِ بِالْهَیْآتِ مِیْکَشْدِ  
بِهْتَرِکِهْ زِیَادَهْ دَرِ اَنِ خَوْصِ نَکْنِیْمِ

( ۱ )

خَاصَهْ چُونِ حَالَا خَاطِرْمِ مِیْ آیدِ کِه  
مَنْ جَائِیْ وَعَدَهْ دَارْمِ وَبَایْدِ مُرَخَّصِ  
شَوْمِ شُمَا فَرْدَا بَبَنْدَهْ مَنْزِلِ تَشْرِیْفِ  
خَوَاهِیْدِ آوَرْدِ

( ب )

اِنْشَاءَ اللّٰهْ \* خِدْمَتِ شُمَا خَوَاهَمُ رَسِیْدِ

( ۱ )

وَقْتُ نَهَارٍ وَقْتُ شَامٍ یَا هَرْدُو

\* See the Interjections, pp. 81—84.

(۱) نَهَارٌ or شَامٌ, literally, mean "morning" and "evening" respectively; and the Persians apply them to the *two* meals which they take in the course of the day and night. The general mode of living in Persia is briefly thus:—The people get up in time to say their prayers before sun-rise. Soon after prayer, they partake of something very trifling, just to break their fast—part of a biscuit, with a small cup of coffee, or even hot water with a little ginger and sugar, &c. &c., and they call this نَاشْتَا شَکَسْتَنَ, literally, "to break one's fast." But between

- B. (ب)  
*To dinner, I am engaged.* شام را که موعودم
- A. (ا)  
*Then, let it be at breakfast-time.* پس وقتِ نهار باشد
- B. (ب)  
*May your kindness never diminish!* محبتِ شما کم نشود
- A. (ا)  
*You will do me honour (lit. you will make me honoured). Adieu!* مشرف خواهید ساخت خدا حافظ
- B. (ب)  
*God be with you!* خدا همراة شما
- A. (ا)  
*At breakfast-time, I shall expect you.* وقتِ نهار منتظر خواهم بود

## DIALOGUE IV.

- A. (*calling his Servants.*) (ا)  
 Boys!—Who is here? بچه‌ها اینجا کیست

eleven and twelve they make a substantial meal (hot and cold), which they term *نهار*, but not quite so substantial as the grand meal at night, called *شام*. The time for this meal varies according to the season, for it is never taken until an hour or two after sunset. This, however, is the habit of the better and more fashionable classes. Shop-keepers, and those people who are obliged to go early to their work, make a hearty meal at once, every one according to his means, before going to work, which they call *ناشتا* “fast,” or “breakfast”; another at *noon*, which they call *چاشت* (meaning also the time of the day); and a third at *night*, i.e. the *شام*, which, however, they take generally earlier than the higher classes, who are not anxious to go to bed so early.

بَلِي صَاحِبٌ<sup>۱</sup>

مَنْ اِمْرُؤُزَوْقٌ  
خُوبٌ مُتَوَجِّهٌ

بَلِي صَاحِبٌ.  
بُكْنِيمُ بَعْلَاوَةٌ

بِلَاوُ وَجِلَاوُهُمُ  
مُرْغٌ وَبِرَةٌ وَهَرٌ  
بِرْسَدٌ أَمَا بَاثِرٌ  
دَقَّتْ بُكْنَدُ

n"; hence, the  
e English; and

*always ready.*  
بُخْنَفِي "things  
cream, cheese,  
*resently.*

re explanation,  
is familiar to  
spices, &c. &c :  
a dish

B.

*To dinner, I*

A.

Then, let it  
fast-time.

B

May your ki  
diminish !

A

You will do  
(lit. you will i  
noured). *Adi*

B

God be with

A

At breakfas  
expect you.

A. (*calling* )

Boys !—Wl

eleven and twel  
نهار, but not qu  
time for this m  
hour or two af  
fashionable cla  
to their work,  
before going t  
noon, which th



A SERVANT.

Yes, Sir!

( خِدْمَتَّارُ )

بَلِي صَاحِبِ<sup>۱</sup>

A.

I am to have (*lit.* I have) some guests at breakfast-time to-day. Be very attentive (*i.e.* have every thing properly arranged).

( ۱ )

مِنْ اَمْرٍ رُزْ وَقْتِ نَهَارِ مِهْمَانِ دَارَمُ  
خُوبِ مُتَوَجِّهٍ بَاشِيدُ

SERVANT.

Very well, Sir. What do you command us to prepare, besides the ordinary things?

( خِدْمَتَّارُ )

بَلِي صَاحِبِ چِه مَيْفَرِ مَائِدِ دُرُسْتِ  
بِكُنِيمِ بَعْلَاوَه حَاضِرِي<sup>۲</sup>

A.

Let there be both a pelaw and chilaw; several kabawbs of fowl and lamb; and whatever else you yourselves may think of (*lit.* may come into your minds). But tell the cook to be very careful about the cookery (*see Note 2*), and to make good dishes.

( ۱ )

پِلَاو و چِلَاو هَر دُو بَاشَد چَند تا كَبَابِ  
مُرَغ و بَرَه و هَر چِه دِيگَر كِه بِخَاطِرِ تَانِ  
بَرَسَد اَمَّا بَاشِ پَز بَكُوكِه دَر پُخْتَنِي خِيلِي  
دَقَّتْ بَكُنْد و خُورِشْهَائِي خُوبِ بَسَاژَد<sup>۳</sup>

(<sup>۱</sup>) صَاحِبِ (an Arabic word) literally means "a companion"; hence, the master or owner of any thing. The Indians apply this term to the English; and the Persians have borrowed it from them.

(<sup>۲</sup>) حَاضِرِي (of Arabic origin) means any thing present, or always ready. With regard to *eatables*, it is employed in contradistinction to پُخْتَنِي "things to be cooked," and implies all sorts of preserves, sweetmeats, cream, cheese, butter, fruits, &c. &c., as they are always ready, and may be had presently.

(<sup>۳</sup>) There are several words in the above passage which require explanation. پِلَاو, چِلَاو, خُورِش, كَبَاب, پُخْتَنِي. *Pilaw*, I presume, is familiar to the English reader: it is made of rice dressed with meat, butter, spices, &c. &c.:  
a dish

SERVANT.

(خَدَمَتْكَار)

The tailor is here: he says you had ordered him to come (*lit.* that he should come).

خِیَاطُ اَیْنَجَاسْتْ مِیْگویدْ کِه شُما فَرمودَه  
بودیدْ کِه بیایدْ

A.

(۱)

Tell him to come (*lit.* say he may come) to-morrow afternoon: I have no leisure to-day.

بگو فردا بعد از ظهر بیایدْ امروز فرصتْ  
ندارم

SERVANT.

(خَدَمَتْكَار)

The horse-dealer was again here to-day; and he was saying, "I know of several (*lit.* I have got a clue to) good horses."

دَلالْ هَمْ بازْ امروزْ اینجا بودْ و میگفتْ  
کِه چندتا اسبهایْ خوبْ سراغْ دارم

a dish complete in itself, and eaten just as it is brought to table. *Chilaw* is also made of rice; but boiled plain, and eaten with خُورْش: this means any food made savoury and relishing, or pungent, by means of sauces. In conjunction with bread, it simply means condiment; as, نانْ خُورْش, which distinguishes it from the generic term خُورْش. Its foundation, however, is *meat* of any kind, dressed in a great variety of sauces, with dried fruits, spices, &c. &c. Each dish, so made, has its specific name: خُورْش may be said to take the place of curry on the table, in so far as it is eaten with plain boiled rice; but they are never made so hot as the Indian dish. کَبَابْ, literally, means *meat roasted*, whether it be *fowl* or *flesh*, and it includes even *fish*. There is a great variety of this also made in Persia. پُختَنی, for the explanation of this word, see the preceding Note.

(۴) This Arabic word, literally, means a "conductor"; hence, it is applied to all those persons who form a third party between the buyer and the seller, in order to *conduct* the bargain. It is, however, more commonly applied to dealers in cattle and other animals. دَلالْ (in the feminine gender) is also a term applied to female hawkers, and the elderly women who negotiate to bring about a marriage.

(۵) This word, literally, means "a trace," "a sign," or "indication": and the

A.

(۱)

Why did not you inform me, then? You knew that I had occasion for a good horse or two!

پَس چرا مَرَاخْبَرِ نَكْرَدِيدِ شُما  
میدانستید که مَن یَکدُو تَأَسِبِ خُوبِ  
صُرُورِدا شَتَمِ

(خِدْمَتْکار)

SERVANT.

You had not yet risen from sleep, Sir. We told him, "Wait till the Sahib wakes" (*lit.* should wake); but he said, "I have business at another place, and must go; but if the Sahib wishes to see me, whenever he may think proper, if he sends a man [to say so], I will come directly."

شُما هَنُوزِ از خوابِ بَرَخاستَه بُودیدِ  
صاحبِ ماگفتیمش صَبَرِکُنِ تا صاحبِ  
بیدارِ شودِ اَمّا اوگفتِ که یَکجایِ دیگرِ  
کاردارمِ و بایدِ بَرُومِ اَمّا اگرِ صاحبِ  
میخواهدِ که مَرا ببیندِ هَرَوَقْتِ که صلاحِ  
بداندِ اَدَمِ بفرستدِ مَن زودِ میایمِ

A.

(۱)

Does any one of you know his residence?

از شُما کَسی مَنزِلش را میدانَد

the horse-dealer means to say, that he has got *scent of*, or *clue to*, some good horses. Here I take the opportunity of explaining, once for all, the difference between the idiom of the English and Persian, as to the manner of repeating the expressions of another person. In English, on such occasions, the speaker generally employs the third person or persons; as, "*He* said, *he* intended going to town", &c. &c.; or, "*They* told me, *they* had been up all night"; &c. &c. But in Persian, usually, the *exact* expressions of the parties are quoted by the present speaker, without any change in them whatsoever; as will be seen in the several instances (which I have purposely left undisturbed, in order to shew the idiom) in the statements of this Persian Servant. I may think it right, hereafter, to deviate from this *strictly literal* mode of translating, and follow the English idiom; if not always, at all events occasionally.

SERVANT.

Yes, Sir; I know his house  
(*lit.* I am a guide to it).

(خَدَمَتَنَار)

بَلي صَاحِبْ مَن خَانَه اش را بَلَدَم<sup>۶</sup>

(۱)

A.

Then go immediately, and say I wish to see him.—But what is the use of buying horses? So long as this groom remains in my stables, I shall never possess a horse fit for riding!

پَس زود بروو بگو که مَن مِخواهَم به  
بِیَمَش اَمَا چه حَاصِل اَز اَسَب خَرِیدن  
تا این مَهتر دُر طویلَه مَنست مَن هَرگز  
اَسَب لایق سَواری نِخواهَم داشت

(<sup>۶</sup>) This is also an Arabic word, meaning, *strictly*, “a guide.” It is, however, vulgar to use it in any other sense in Persian, as this Servant has done. Indeed, there are many other low phrases in the language assigned to this man in the Dialogue; such as, *سُراغ دارم*, *خانه اش را بلدَم*, *باش کُفتم*, *گَجَلت بود*, &c. &c., all of which should be avoided by persons wishing to speak the Persian language correctly or elegantly.

The generality of better servants, mechanics, and small tradesmen, throughout the greater part of Persia (owing perhaps to the circumstance of their not being kept at so great a distance, as they are in some other countries, by the more-educated classes of society), do not, in general, speak bad Persian. Their language, though necessarily devoid of classical taste and elegance, is, however, upon the whole, tolerably correct. But when we consider that *it* is the language of a very numerous class of men, the greatest number of whom, perhaps, can neither read nor write, we may wonder more at the general accuracy and tact with which they express themselves, than at their occasional mistakes or their uncouth phraseology. A beginner, however, had better avoid learning his Persian from them. On this account, in the course of these Dialogues, I shall introduce characters of this description very sparingly: and when I do introduce them, I shall make them speak, in point of grammar at all events, correctly.

The reader, if at all proficient in the Persian language, cannot have failed to observe already, in the few sentences which this man has uttered (independently of the low phrases above cited), the Syntactical looseness of his style; his ill-constructed sentences; the clumsy way in which he quotes, or rather puts, his own vulgar expressions into the mouth of another; and the difficulty which he seems to feel in delivering himself. There can be neither pleasure nor profit in the perusal of such language as this.

## SERVANT.

Yesterday, I told him that the Sahib was very much vexed, because of the bay horse becoming lame: but he swore that he was not in fault (*lit.* had no fault), as the horse was quite lame when the Sahib bought it.

(خِدْمَتْگَار)

مَنْ دِیروز بِاشِ گُفْتَمِ کِهْ صَاحِبْ خَیْلِ  
کَجَحَلَقْ بُودِ کِهْ اَسَبْ کِهْرْمِیَلَنگِیدِ اَمَّا  
اَوْقَسَمْ خُورْدِ کِهْ تَقْصِیرِ مَنْ نِیْسَتْ اَیْنِ  
اَسَبْ وَقْتِیکِهْ صَاحِبْ خَرِیدَش  
شَلْ بُودْ

## A.

Yes; but not so lame as his worse-than-the-offence excuse. I am greatly displeased with that man, for he does not appear honest. At all events, I can never confide in him any more; for he may kill me (for me) a horse daily. He must go away from my stables. Go, and tell him so (*lit.* say to him after this manner)!!

(۱)

بَی اَمَانَهْ بِلَنگِی عَذْرِ بَدْتَرِ اَزْ گَنَاهِ؟ اَوْ  
مَنْ اَزْ اَنْ مَرْدِ کِهْ<sup>۸</sup> بَسِیَارْ مَتَنَقِرِمْ چِرَا کِهْ  
صَادِقْ نَمِی نِمَایَدِ بَهِرْ حَالِ مَنْ بَاوْ هَرْ رَکْزِ  
دِیگَرِ اَعْتِمَادْ نَمِیْتَوَانَمْ کَرْدِ کِهْ هَرْ رُوزِ یَکْ  
اَسْبِی اَزْ بَرَايِ مَنْ بَکُشَدِ بَایَدِ اَزْ طَوِیْلَهْ  
مَنْ بَرُودْ بَرُوْ هَمِیْنِ طَوْرِ بَاوْ بَگُو

## B. (coming in.)

Friend! O my dear friend! (*lit.* friend! friend!) May thy morn be good! for good comes of thy morning (*i.e.* morning's work). What unlucky being is the cause of this excitement? or perhaps you have had *another dream*?

(ب)

رَفِیقْ رَفِیقْ صُبْحَتْ بَخِیرْ بَادِ کِهْ خَیْرْ اَزْ  
صَبَاحْ تُسْتُ کُدامْ بَدْ بَخْتُ بَاعِثِ اَیْنِ  
تَغَیْرْ اَسْتُ یَا مَکْرُ بَا زْ خَوَابِی دِیدَهْ

(۱)

## A.

Welcome, my friend! "I had intended (*lit.* said) when

خُوشْ آمَدِی رَفِیقْ گُفْتَهْ بُودَمْ چَوْبِیائی

(<sup>۷</sup>) See Note 5. Dialogue 1.

(<sup>۸</sup>) See the Diminutive Nouns, p. 127.

you came, to tell you what had vexed me (lit. the grief of my heart). But what am I to say? since all the painful feeling is removed (lit. grief goes) from my heart, whenever you come." I have had (seen) no fresh dream; but the interpretation of my old dream has been realized (lit. into manifestation). For it is now certain, that the animal which roused me out of my sleep with a kick, was not the horse which you described, but [it was] this vicious groom of mine, who has lamed my poor horses so, that henceforth, perhaps, they may only be able to raise their hoofs (lit. raise the hoof) from the ground in a dream.

غَمِ دِلْ بَا تَوْبِ گُویَم \* چِه بَگویم کِه غَم از دِلْ  
بِرود چُون تَو بیا یی<sup>۹</sup> خواب تازَه ندیده اَم  
اَمّا تَعْبیرِ خوابِ کُهنه اَم بَظهور آمده  
اَسْتُ چِه حالاً مَعْلُومَسْتُ کِه سِتُورِیکَه  
بالگد مرا از خوابِ بَر خیزانید اَسْی  
نَبود کِه شُما تَعْرِیفِ فَر مودید بَلْکِه اَین  
مُهْتَرِ شَرِیرِ مَن کِه اَسَبْکَهایِ<sup>۱۰</sup> مرا  
چنان شَلْ کرده اَسْتُ کِه بَعْد از اَین  
مَگَر دَر خوابِ دِیگَر سَم از زَمینِ بَر  
تَوانَد داشت

## B.

The remedy for a tight shoe is taking the foot out of it; and the cure for the toothache is extraction. When a groom is a bad one, he must be turned away.

( ب )  
سَرایِ کَفْشِ تَنگ پا از اَن بیرون کَرَدَن  
وَدَوایِ دَر دَدَن اَن کَشید نَسْتُ چُون  
مُهْتَرِ بَد باشد اِخْرَاجِش باید کَرَد

## A.

Forgive me! for I really feel greatly ashamed that you should honour me (lit. bring honour) while in this state. To be in your com-

( ا )  
بِخَشید کِه مَن لَحَقِ بَسِیارِ خِجالتِ  
دارم کِه شُما دَر چَنین حَالَتِی تَشْرِیفِ  
بِیاورید با شُما بَوَدَن وَاظْهَارِ نارِضا مَن دِی

(<sup>۹</sup>) This is a beautiful couplet, from Sady.

(<sup>۱۰</sup>) See the Diminutive Nouns, p. 127.

pany, and shew discontent, be the cause what it may, is, I confess, the extreme of ingratitude. But these servants are so very mischievous!

گَرْدَنِ سَبَبِ هَرْ جِهَ بَاشَدَ مِنْ مَقَرَّمِ کِه  
نَهَايَتِ نَاسِپَا سَيِسْتْ لِيکِنِ اَيْنِ خُدَامِ  
بِسْيَارِ اَشْرَارَنْدِ

B.

There is no occasion to be ashamed at all! We are by ourselves: and if you wish me to prove still more that there is no stranger here, give me leave to correct a grammatical mistake in an expression of yours.

( ب )  
هَمِيچَ جَايِ حَجَالَتِ نِيَسْتْ مَآخُودِ مَانِ  
هَسْتِيْمِ وَاگَرِ مِيخَواهيْدِ زِيَادَهَ ثَابِتْ کُنْمِ  
کِه غَيْرِيْ دَر اَيْنجا نِيَسْتْ رُخَصَتِ دِهِيْدِ  
تَا غَلَطِ خَوِيَهَ دَر فَرْ مَوْدَهَ شَمَا دَر سَتْ کُنْمِ

A.

You will very much oblige me: may your favour be ever increasing! But to which of my mistakes are you alluding? for I fear that, in this state of vexation, I may have talked very much at random.

( ۱ )  
بَنَدَه رَا بَسْيَارِ مَمْنُونِ خَواهيْدِ فَرمودِ  
لُطْفِ شَمَا زِيَادَهَ مَآبِکَدَامِيکِ اَز غَلَطِهايِ  
مِنْ اِشَارَتِ مَيَقَرِّ مَآئيْدِ چِه مَيَتَرَسَمِ کِه  
دَر بَيْنِ اَيْنِ پَر يَشَانِي نَامَرِ بُوَطِ بَسْيَارِ  
گَفْتَهَ بَاشَمِ

B.

No; I was not aware of more than one very slight oversight.

( ب )  
نَه مِنْ بِيکِ جُزْئِي سَهْوِي بِيَشْتَرِ مَنْتَقِلِ  
نَشْدَمِ

A.

Which is it? Be so kind as to explain.

( ۱ )  
کُدَامِ اَسْتْ مَحَبَّتِ فَر مَوْدَهَ بَيَانِ کُنِيْدِ

B.

This only—when you said, “These servants are very mischievous.”

( ب )  
هَمِيْنِکِه فَر مَوْدِيْدِ اَيْنِ خُدَامِ بَسْيَارِ  
اَشْرَارَنْدِ

## A.

You say true: *اَشْرَارُ* is an Adjective (Plural); and Adjectives in Persian, when used in the *Plural Number*, yield a *Substantive* signification; and the meaning of *اَشْرَارُ*, by itself, is "*mischievous people*." Therefore, if I had said, "These servants are very *شَرِّرُ*", the expression would have been correct; for in that form the Adjective would be in the Singular Number. But I have made a greater mistake than this; and you are not aware of it, because you had not then arrived (*lit.* you had not brought honour).

## B.

Do you remember (*lit.* is it in your recollection) what it was?

## A.

Yes; I remember it very well. When I was talking to the other servant respecting that useless groom, I said, "I can never confide in him any more; for he may kill me *a horse daily*."

(۱)

رَاسْتُ مِیگوئیدی اَشْرَارِ صِفَتِ اَسْتُ  
وَصِفَاتِ دَرْفَارِسِ چُونِ بِلَفْظِ جَمْعِ  
اِسْتِعْمَالِ شَوْنَدِ اِفَادَةُ مَعْنِیِ ذَاتِ  
مِیکنند و مَعْنِیِ اَشْرَارِ خُودِ مَرْدُ مَانِ  
شَرِّرِ اَسْتُ پَسِ اَکَرِ گُفْتَه بُودَمِ اَیْنِ  
خُدَامِ بَسِیَارِ شَرِّرِندِ عِبَارَتِ دُرُسْتُ  
مِیبودِ چِه دَر اَن صُورَتِ صِفَتِ مُفْرَدِ  
بُودِی لَیکن مَن غَلَطِی اَز اَیْنِ بَزُرگَتَرِ  
گَرْدَه اَم وَشَمَا بَدِ اَن مُنْتَقِلِ نِیستیدِ چِرا  
کِه اَنوَقْتُ شَمَا هَنُوزِ تَشْرِیْفِ نِیاورَدِه  
بُودیدِ

(ب)

دَر خَاطِرِ تَاَنِ هَسْتُ کِه اَن چِه بُودِ

(۱)

بَلِی بَسِیَارِ خُوبِ یَا دَمِ اَسْتُ وَقْتِی کِه  
دَر بَابِ اَن مِهْتَرِ بیکارَه بَا اَن نوکَرِ دِیگَرِ  
گُفْتِگُو مِیگَرْدَمِ گُفْتَمِ مَن بَا وَهَر گَزِ دِیگَرِ  
اِعْتِمَادِ نَمِیْتَوَانَمِ گَرْدِ کِه هَر رُوزِ یَکِ اَسْبِی  
اَز بَرایِ مَن بَکُشدِ



B.

Where is the mistake?  
For my part, (که) I do not  
see any fault in this ex-  
pression.

( ب )  
غَلَطٌ دَرِ كَجَاسْتِ مَنكِهٔ دَرَايِنِ عِبَارَتِ  
عَبْدِي نَمِي بَيْنَمِ

A.

Do not you see يَكْ اَسْبِي هَرَكِزِ دُرُسْتِ  
can never be correct?  
نَتَوَانَد بُود

B.

Why not? Would that  
your *horses* were always as  
*sound* as this! i.e. as this  
phrase is correct!—(a play  
upon the word دُرُسْتِ).

( ب )  
چِرَا كَا شُ كِهٔ اَسْبِهَائِي شُهَا هَمِيْشَهٔ بَايِنِ  
دُرُسْتِي بُودَنَد

A.

A Cardinal Number, you  
observed, is not admissible  
before a Definite Noun; and  
اَسْبِي having already the *ی*  
of *unity* at the end of it, is,  
in itself, a Definite Noun.

( ا )  
لَفْظِ عَدَدِ شُهَا فَرَمُوْدِيْدِ كِهٔ بَرَسَرِ اِسْمِ  
مَعْرُوْفِ دَاخِلِ نَمِيْشُوْدِ وَاَسْبِي بَايَايِ  
وَحَدَثِ دَرِ اَخْرَشِ خُوْدِ اِسْمِيْسْتِ  
مَعْرُوْفِ

B.

You are *now* making a  
mistake, undoubtedly; be-  
cause the *ی* of unity con-  
veys an indefinite sense, and  
an Indefinite Noun can never  
be definite (in its meaning).  
اَسْبِي indicates a *single* or  
*one* horse, certainly; but it  
may be *any one* horse:  
whereas يَكْ اَسْبِي implies  
some one *specific* or *parti-*

( ب )  
شُهَايِي شَكِ حَالَا غَلَطِ مِيْكَنِيْدِ چِهٔ يَايِ  
وَحَدَثِ اِفَادَهٔ تَنَكِيْرِ مِيْكَنَدِ<sup>11</sup> وَاِسْمِ  
مُنَكَّرِ هَرَكِزِ مَعْرُوْفِ نَتَوَانَد بُودِ اَسْبِي  
دَلَالَتِ مِيْكَنَدِ بَرِ اَسْبِ وَاَحَدِ يَامُقَرَّدِ  
لَا مُحَالَهٔ اَمَّا هَرِ اَسْبِي كِهٔ بَاشَدِ لِيْكَنِ يَكِ  
اَسْبِي دَلَالَتِ مِيْكَنَدِ بَرِ يَكِ اَسْبِ

(<sup>11</sup>) See Dialogue 2. Conversation on "Horseback," p. 147.

cularized horse. And you know, that if any one should kill a horse, the horse, in that state, would be definite and particularized.

مُعَيَّنٌ وَمَحْدُودٌ وَشَمَا مَيْدَانِيدَكِه  
اگر کسی اسبی را بکشد اسب در آن  
حالت محدود و معین خواهد بود

(۱)

A.

This is rather a nice point; but you have now made it quite clear to me: although I had much rather that my horses should always remain *unlimited*, and *uncircumscribed* in number, than that this *hack* of a groom should *define* and *particularize* them.

این نکته آنده دقایق است لیکن شما  
حالا خوب بر من واضحش کرده اید  
اگرچه من خیلی ترجیح میدهم که  
اسبهای من همیشه منگرو نامحدود  
بمانند تا این الاغ مهتران آنها را  
معروف و محدود گرداند<sup>12</sup>

(ب)

B.

Whoever wants his horse for the purpose of riding, would be your partner in this sentiment.—But, since we are now upon the subject, I wish very much to explain to you two or three more points concerning *Adjective, and Substantive Nouns qualified by Adjective*

هر که اسبش را برای سواری میخواهد  
در این عقیده شریک شما خواهد بود  
لیکن چون حالا بر سر مطلبیم من خیلی  
میخواهم که دوسه نکته دیگر در باب  
صفت و موصوف که در آن روز تَنگی

(<sup>12</sup>) This play, or pun, upon grammatical terms cannot be exactly translated into English without the risk of rendering the passage unmeaning: suffice it to state, that these technical phrases (viz. محدود, معروف, نامحدود, منکر) apply both to Grammar and to Horses, in the Persian Language; and consequently make good puns.

*tives*, which, on that day, the 'lateness of time prevented me from explaining.

وَقْتُ اَزْ بَيَانِ مانع شد اَكُنُونْ اَزْ بَرَايِ  
شما بَيَانْ كُنْمْ

## A.

You are doing me a great kindness; but if it be no trouble, and in the like manner as before you will again explain yourself in English, it will add to the obligation.

(۱)  
بِسِيَارْ لُطْفِ مِيقَرْ مائِدْ اَمَّا اَكْرَزَحْمَتْ  
نَباشد وَبِهَمَانْ طُورْ بازْ دُرْ اَنگَلِيسِي  
بَيَانْ فَرْمائِدْ مَزِيدِ مَنَّتْ خَواهدْ بُوْدْ

## B.

The (letter) *zau* of زَحْمَتْ, among sincere friends, is always without a dot.

(ب)  
زاي زَحْمَتْ دَرْمِيانِ دُوستانِ خَالِصِ  
هَميشَه يِي نَقْطَه اَسْتُ<sup>13</sup>

An Adjective, whether Simple or Compound, must always be in the Singular Number, whether its Substantive be so or not. As to its proper situation with regard to the Substantive which it qualifies;—when the Noun is Indefinite or Definite, but not in *apposition*, the Adjective must invariably follow it, and the final or connecting زِيرْ (-) be added to the Substantive; as, مَرْدْ خُوبْ اَزْ خُدا مِيقَرَسْدْ “A good man fears God”; اَسْبْ عَرَبِيْ هَميشَه لاغر مِيانَسْتُ “An Arabian horse is always thin-waisted”; اَسْبْ سِياهِ مِنْ دَرْ طُوبِلَه بُوْدْ “My black horse was in the stable”; مَرْدانِ دِلَوْرْ اَزْ جَنگْ باکْ نَدارَنْدْ “Brave men have no dread of battle”; دُوستانِ مِهْرَبانِ تُو حاضِرانْدْ “Thy affectionate friends are present”; &c. &c. But when the Noun is in *apposition*, the Adjective may either precede or follow the

(<sup>13</sup>) If the first letter (ز) of the word زَحْمَتْ “trouble,” is not dotted, the word will be read زَحْمَتْ, which signifies *blessing*, or *mercy*.

Substantive; and in either case, instead of the زیر (-), the descriptive ی must be added to the Substantive or to the Adjective, but generally to that which immediately precedes the Verb; as, پدر تو مرد خوب است or پدر تو مرد خوبیست “Thy father is a good *man*.” But when the sentence becomes more complicated, the good taste and the judgment of the writer or speaker must, in a great measure, guide him in the manner of arranging his words; for then the Adjective may even be expressed after the Verb itself; as, لندن شهر بزرگ است, or لندن بسیار شهر بزرگ است, or لندن بسیار بزرگ, all of which expressions equally mean, “London is a very large city,” and are all idiomatic. One rule, however, is generally to be observed; viz. that if the Adjective expresses more than a *simple abstract* quality, such as *good* or *bad*, or if it is of Arabic extraction, or a compound, it is to be placed after the Substantive, whether expressed before or after the Verb: for instance, you may say in Persian, نوکر تو بد مرد است, or نوکر تو بد, or نوکر تو مرد بد است, all meaning, “Thy servant is a bad *man*”; but if an Arabic Adjective, say شریر “wicked,” be substituted for the Persian بد, you may say نوکر تو شریر, or نوکر تو شریر است; but it would not be quite idiomatic, except in poetry, to say نوکر تو شریر مرد است. Adjective Adverbs, or Adverbs of Quantity, such as, بسیار, خیلی, “much,” “very,” &c. &c., brought to increase the force of an Adjective, may be placed immediately before (never after) the Adjective, and the second Noun of the apposition may also intervene between them; as, انکند مملکت بسیار,

اَنگَلَنَدَ خَیْلِ خُوبٍ, or اَنگَلَنَدَ بَسِیَّارِ مَمْلَکَتِ خُوبِیَسْتِ, or خُوبِیَسْتِ  
اَنگَلَنَدَ مَمْلَکَتِیَسْتِ خَیْلِ خُوبٍ, or مَمْلَکَتِیَسْتِ: all of these expres-  
sions equally mean, "England is a very good kingdom," or,  
"a very fine country."

With regard to the Cardinal Numbers, the Nouns to which they are joined (whether they be with, or without an Adjective) must always be in the Singular Number; as, هَزَارِ مَرْدٍ "a thousand *men* (literally, *man*)," or یَکْهَزَارِ مَرْدٍ "one thousand *man*"; صَدْ کُوسَفَنَدِ, or یَکْصَدْ کُوسَفَنَدِ, "one hundred *sheep*," &c. &c.; but not مَرْدَانِ, or کُوسَفَنَدَانِ. The same also when the Noun is with an Adjective; as, بَیْسِتِ مَرْدِ دَلَوَرِ "twenty brave *man*"; پَا نَصْدِ وَدَوَاسِبِ بَسِیَّارِ خُوبِ "five hundred and two very good *horse*"; &c. &c. Respecting the order in which the numbers should be arranged, the greatest number is expressed first, and the rest following in the same order; as, دَوِیْسِتِ وَبَیْجَاهُ وَچَهَارْ هَزَارُ وَهَفْتَصَدُ وَهَشْتَا دُوسَهْ کُوسَفَنَدِ "two hundred and fifty-four thousand seven hundred and eighty-three *sheep*." There is one exception to this rule however; namely, that from eleven to nineteen the smaller number is always expressed first: and from twenty to forty-nine, the smaller number *may be* expressed first; but only in counting or telling, and *never* in conversation or writing. For instance, you *may tell* دَوِیْسِتِ, چَهَارْ سِی, پَنجْ چهل, &c. &c., instead of counting چهل وِیْج, سِی وِچَهَار, بَیْسِتِ وَوُ, *i.e.* twenty-two, thirty-four, and forty-five; though the latter is the best mode of expressing these numbers. But there is no *choice* from eleven to nineteen\*.

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\* See the Numerals, pp. 10, 11.

A *Definite Noun* may be used in the Plural, to answer to the Cardinal Number; but it must be in a complete sentence, when the Plural Noun is expressed first, then the Cardinal Number, and lastly the Verb; as, مردانِ دو هزار بودند, "the men were two thousand"; اسبهای سیاه چهار بودند, "The black horses were four"; &c. &c.

In concluding this subject, however, let me assure you, that if you will only be a little careful in the course of your reading, you will discover more rules with regard to the Persian Syntax, and understand them even much better, than any Grammarian could explain them to you by his isolated examples or quotations. Besides having access to books, you now possess another advantage over those foreigners who study a language by themselves, or far from where it is spoken. You are now at present in Persia, and in constant intercourse with the natives: the best Grammar for you, therefore, is to attend to the conversations and idioms of the educated classes of the people, with whom you are so frequently in communication, and may ask them any questions you may think proper.

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DIALOGUE V.

A.

(۱)

To-day, the air is very warm.

امروز هوا بسیار گرمست

B.

(ب)

I wonder that you should complain of the heat!

من تعجب میکنم که شما از گرما شکایت کنید

A.

(۱)

Why? Perhaps you supposed that I had no bodily feeling?

چرا مگر شما همجو میدانستید که بنده حس بدنی نداشتم

( ب )

B.

Not so: but you having said that you had resided ten years in India, and had been staying chiefly in Bengal—and the climate of India, especially Bengal, being much warmer than Persia, and to-day also not being a particularly hot day—I was surprised when you complained of the heat!

نَهْ هَمْچَنِینْ لَیْکِنْ چُونْ شُما فَرمودَه  
بودیدِ کِه ده سالْ دَر هِنْدُوسْتانْ  
تَشْرِیْفِ مِیدِ اَشْتِیدُ وَاغْلَبْ دَر بَنگالَه  
مَتَوَقَّفِ مِی‌بودیدُ وِهَوایِ هِنْدُوسْتانْ  
خُصُوصاً بَنگالَه اَز اِیرانْ بِسْیَارْ  
گَرْم‌ترَسْت وَاَمْرُوزْ هَمْ بِخُصُوصَه رُوزِ گَرْمِی  
نَمِی‌بودُ مَن مَتَحَیَّر شُدَم کِه شُما اَز گَرْمَا  
شِکَايَتْ کَرْدِیدُ

( ۱ )

A.

Notwithstanding these good reasons why such should not be the case, I feel a strange heat all over my body; and, moreover, I have a great thirst upon me, and my head also aches.

بَاوْجُودِ اِینْ وُجُوهِ مَعْقُولَه کِه حَالْ  
چَنِینْ نَباشَد بِنْدَه حَرارَتِ عَرِیْبِی دَر  
بَدَنِ اِحْساسْ مِی‌کُنَم وِبِعْلاوَه عَطْشْ  
هَمْ بِسْیَارْ دارَم وِسَرَم هَمْ دَرْد مِی‌کُنَدُ

( ب )

B.

God grant that you may have no fever! Let me feel (*lit.* see) your pulse. Do not be alarmed: you have a slight fever; take care (of yourself): please God, it will soon be removed.

خُد اَکُنَد کِه تَب نَداشْتَه باشِی نَبَضْترَا  
بِیْنَم تَشْرِیْشْ مَکُنْ تَبْکْ \* خَفِیْفِی  
داری اِحْتِیاطْ بِکُنْ اِنْشَاءَ اللّٰه زود رَفْعْ  
مِی‌شُودْ

\* See the Diminutive Particles, pp. 127—129.

(۱)

A.

I fear I may have caught cold : there is a bad taste in my mouth ; and I feel a shivering in my back and side.

مَنْ مَيْتَرَسَمَ چَاهِيدَهٗ بَاشَمُ دَهَنَمُ  
بَدْمَرَهٗ اَسْتُ وَرَعَشَهٗ دَرِپَشْتُ وَپَهْلُو  
اِحْسَاسُ مَيَكُنَمُ

B.

(ب)

There is no doubt you have caught cold : you must abstain from fruit altogether. At this season, fever and ague are very prevalent (*lit.* has a great prevalence) in Persia. People, in these warm nights, sleep mostly on the tops of their houses ; and it sometimes happens, that in the course of the night a slight cold may have settled on a person, and he may not be aware of it : and, in the earlier part of the day, people incautiously eat fruit : and most of the agues and fevers, and other maladies which prevail at this season, arise from these sources.

شَكْ نِيَسْتُ كِهْ چَاهِيدَهٗ اَيِدْ اَزْمِيَوَهٗ  
مُطْلَقَا بَايِدْ پَرَهِيَزْ كُنَيْدْ دَرَايِنِ مَوْسِمِ  
تَبْ وَلَرَزْ دَرَايِرَانِ عُمُومِي دَارْدْ مَرْدَمُ  
دَرَايِنِ شَبْهَائِي گَرَمِ اَغْلَبْ بَرِپَشْتِ  
بَا مَهَا مِيخْوَابَنْدُ وَگَاَهْ بَاشْدْ كِهْ دَرَبِيْنِ  
شَبْ اَنْدَكْ چَاهِشِي عَارِضْ شُدَهٗ بَاشْدُ  
وَشَخْصْ اَزْ اَنْ مُخْبَرْ نِيَسْتُ وَدَرْ اَوَايِلِ  
رُوزِي اِحْتِيَاظْ مِيَوَهٗ مِيخُورَنْدُ وَاکْثَرْتَبْ  
وَلَرَزْهَا وَسَايِرِ اَمْرَاضِي كِهْ دَرَايِنِ فَصْلِ  
مَتْدِ اَوْلَنْدْ اَزَايِنِ جِهَاتِ بَرْمِيخِيَزَنْدُ

(۱)

A.

You say true : last night, about two or three hours past midnight, I woke, and felt very much chilled. I found (saw) the night-cap

رَاسْتُ مِيگُوئيْدُ مَنْ دِيَشَبْ دُوسَهٗ  
سَاعَتِ اَزْ نِصْفِ شَبْ كُغْدَشْتَهٗ بِيْدَارِ  
شُدَمُ وَخِيْلِي سَرْدَمُ بُوْدْ دِيْدَمُ كِهْ شَبْ



had fallen off my head, and the quilt even was not over me; and I sneezed also twice or thrice: perhaps that may have been the commencement of my cold.

کُلاه از سرم افتاده بود و لحاف هم رویم  
نبود دوسه بار هم عطسه کردم شاید که  
ابتدای زکام من از آن باشد

## B.

Notwithstanding these several warnings, I still fear you may not have abstained from your usual custom of eating fruit before breakfast.

( ب )  
با وجود این تنبیهاست متعدده هنوز  
میترسم که از عادت مستمری پیش از  
نهار میوه خوردن پرهیز نکرده باشید

## A.

Why conceal it from you? The truth of the matter is, that this morning the gardener of the English Envoy brought me several baskets of fresh ripe fruits. Without exaggeration, I had never seen grapes, figs, and melons, in such a state of perfection and delicacy.—Moreover, with what neatness and elegance had that tasteful gardener arranged them, mixed with roses and jessamines, in those baskets of green myrtle! At all events, I enjoyed the pleasure of partaking of those forbidden fruits: now I must pay the penalty of my indiscretion.

( ا )  
از شما چه پنهان حق مطلب اینست  
که امروز صبح باغبان ایلچی انگلیس  
چند سبد میوههای تازه و رسیده از  
برای من آوردی اغراق من هرگز آنگورو  
آنجیرو و خربزه بان خوبی و لطافت  
ندیده بودم بعلاوت بچه تنقیه  
و نزافت آن باغبان باسلیقت آنها را  
با گل و یاسمن در آن سبد های مورد سبز  
درهم چیده بود بهر حال من از آن  
میوه های ممنوعه لذتی بردم و اکنون باید  
جریمت ناپرهیزی خرد را بدهم

## B.

You must not alone pay the whole of the penalty: since the Envoy's gardener has tempted you to eat the fruit, justice requires that the Envoy's doctor should pay a part of the penalty, in the shape of medicine and attendance. I have some business in the neighbourhood of the Ambassador's house; and, as I am passing that way, I will see the English doctor myself, and send him to see you directly.

## ( ب )

شما تنها تمام جریمه را نباید بدهید  
چون باغبان ایلچی شما را بخوردن میوه  
ترغیب کرده است انصاف مقتضیست  
که حکیم ایلچی یکجمله جریمه را  
بصورت دوا و پرستاری بدهد من  
نزدیکی خانه ایلچی کاری دارم چون  
از آن راه میگذرم من خودم حکیم  
صاحب را می بینم و او را زود بدیدن  
شما میفرستم

## A.

May your affection never diminish! But there is no necessity for you to take the trouble (*lit.* that you should take the trouble): I can write to the doctor myself, and beg him to come.

## ( ا )

محبت شما کم نشود اما ضرور نیست  
که شما زحمت بکشید من خودم میتوانم  
بحکم بنویسم و التماس کنم که بیاید

## B.

It is no trouble at all! I must pass that way: what difference will it make, if I were to see the doctor for two or three minutes?—Moreover, when I see him, I can explain your case to him; and he perhaps, forming some judgment of it by

## ( ب )

هیچ زحمت نیست من باید از آن راه  
بگذرم چه تفاوت میکند اگر دوسه  
دقیقه حکیم را ببینم بعلاوت من چون  
او را ببینم میتوانم احوال شما را بیان  
کنم و او شاید از گفته من استنباطی

my statement, should any medicine be necessary, he can at once bring it with him; and in this manner the matter may be expedited.

كَرْدَه اَگَر دَوَائِي ضَرُورَ بَاشَد يَكَد فَعَه  
هَمَرَاهِ خُود بِيَاوَرْدُو بَايِن طُورِ اَنَدَكِي  
كَارِ پيشِ افْتَد

(۱)

A.

I am much obliged to you! Although we say, in English, "I would do as much for you;" yet I hope to requite you, for these affectionate offices, at your wedding, and not in your illness!

مَنْ اَز شَمَا بَسِيَارَ مَنُونَم اَگَر چِه مَادِرْ  
اَنگِلِيسِي مِيگوئِيم مَنْ هَمِين قَدْرَا زَبْرَايِ  
شَمَا خَوَاهَم كَرْد اَمَا مَنْ اُمِيدِ وارَم كِه  
تَلَا فِي اَيْنِ مِهْر بَانِيهارَا دَر عَرُوسِي شَمَا  
بِكْنَم نَه دَر بيمارِ يَتَان

(ب)

B.

May it please God to restore you to health first!—Now I will leave you quiet: and do you repose a little, until the doctor comes.

خُدا اِنْشَاءَ اللّٰه اَوَّلَ بِشَمَا شَفَايِدِ هَدَ مَنْ  
حَالَا شَمَارَا اَرَامَ مِيگَنَدَارَم وَتَا اَمَدِنِ حَكِيمِ  
اَنَدَكِي اِسْتِرَاحَتِ بَكُنِيد

(۱)

A.

I have a great thirst upon me; and am afraid of drinking cold water, lest it should do me harm.

عَطَشِ بَسِيَارَ دارَم وَآبِ سَرْدَ مِي تَرَسَم  
بَخُورَم اَمَبَا دَا ضَرَرِ بَكُنَد

(<sup>1</sup>) The Verb <sup>خوردن</sup> does not always signify "To eat" in Persian. It signifies also "To drink"; as, <sup>آب خوردن</sup> "To drink water"; <sup>مِي خوردن</sup> "To drink wine"; &c. &c. It means also "To suffer," and "To feel"; as, <sup>غم خوردن</sup> "To suffer grief"; <sup>تأسف خوردن</sup> "To feel regret." In fact, <sup>خوردن</sup>, in Persian, corresponds more with the English Verb "To take," than any other Verb; for they say in English, "To take pains," "To take trouble," "To take dinner," "To take wine," &c. &c.; for all of which <sup>خوردن</sup> may be used in Persian.

B.

I will tell the cook to make some barley-water for you: that will quench (your) thirst.

( ب )

مَنْ بَاشْ پَزْ مِگُویمْ تا اُنْدَکِیْ مَاشَعِیرْ  
اَزْ بَرایِ شَما دُرُسْتْ بَکُنْدْ اَن تَسْکِینْ  
عَطَشْ مِکُنْدْ

A.

May your kindness and affection increase!

( ۱ )

لُطْفْ وَ شَفَقَتْ شَما رِیَادْ

B.

Boys! Boys!!—No one answers! (*lit.* gives an answer.) They are all dead! —Boys!!!

( ب )

بَچَها بَچَها هِیچْکَسْ جَوَابْ نَمِیدِ هَدْ  
اِیْنِها هَمَهْ مُرَدَهْ اُنْدْ بَچَها

SERVANT.

Sir! yes Sir!!

( خِدْمَتْکار )

صَاحِبْ بَلیْ صَاحِبْ

A.

You see, at last, that I am ill! why do you, all of you, vanish together?—For God's sake, let one of you, at least, be always near at hand, to answer when I call! It is *your special duty* always to be in the coffee-room: where had you gone?

( ۱ )

اَخِرْ شَما می بَیْنِیدْ کِهْ مَنْ بَیْمَارْمْ چِرا  
هَمَتانْ با هَمْ گَمْ مِشَوِیدْ اَزْ بَرایِ خُدا  
بَگِنْداریْدْ اَقْلا یَکِیْتانْ هَمِیشَهْ اِیْنْ  
نَزْدِیکِیْها باشْدْ تا وَاقْتِیکِهْ آوازْ مِیْکُنَمْ  
جَوَابْ بَدِ هَدْ کارِ مُعِینْ تُو اِیْنَسْتْ کِهْ  
هَمِیشَهْ دَرْ قَهْوَهْ خانَه<sup>۲</sup> باشِیْ کُجارتَه<sup>۲</sup>  
بُودِیْ

(<sup>۲</sup>) An ante-room leading into the audience-chamber, where the *coffee*, &c. غَلِیانْ "ghalyaun," are prepared, and handed in to the guests.

SERVANT.

(خَدَمَتَّارُ)

I was gone to the kitchen, to fetch the barley-water, which the cook had prepared for you.

مَنْ تُوِيَ آشپزخانه رفته بودم که  
ماشعیر که آشپز برای شما ساخته  
بود بیارم

A.

(۱)

Mind you well, that to-day, excepting the doctor, and the gentleman who just went out, whoever else may call (come), you must say that I am not well, and cannot see any body!—Dost thou understand, or not?

خوب خاطرتان باشد که امروز بغير از  
حكيم و اين صاحب که حالا بيرون  
رفت هرکسي ديگر که بايد بگوئيد که  
احوالم خوش نيست و کسي را نميتوانم  
به بينم مي فهمي يانه

SERVANT.

(خَدَمَتَّارُ)

Yes, Sir; very well.

بلي صاحب بسيار خوب

A.

(۱)

Now, bring (me) some barley-water.—Ah! this is too hot; I cannot drink it.

حالا قدري ماشعير بيار آه اين خيلي  
گرمست من نميتوانم اينرا بخورم<sup>۳</sup>

SERVANT.

(خَدَمَتَّارُ)

It is not (a) long (time) since it has been taken off the fire; and it is not yet cooled.

خيلي وقت نيست که از روي آتش  
برداشته شدست و هنوز سرد نشده  
است

(<sup>۳</sup>) See Note 1. Dialogue 5.

(۱)

A.

Go, and pour it all into a glass (bottle); and put the bottle into ice, that it may cool the sooner. I am very thirsty! But do not bring it till I ask for it: I may be asleep, and will not have any one disturb me.

برو و همه را در یک شیشه بریز و شیشه را  
میان یخ بگذار تا زودتر سرد بشود من  
بسیار تشنه ام اما تا نخواهم<sup>۴</sup> میار  
شاید خواب باشم و نمیخواهم کسی  
بیدارم کند

(Two Servants talk.)

(دو خدمتکار با یکدیگر)

1st SERVANT.

(۱)

What is the matter with master to-day?

صاحب<sup>۵</sup> امروز چه خبرش است<sup>۶</sup>

2d SERVANT.

(۲)

What do I know?—He says *he is ill*.

من چه میدانم میگوید که بیمار<sup>۷</sup>

1st SERVANT.

(۱)

If he is ill, he *is* ill: if he is not ill, he *is not* ill: but you, who go in and come out so often, if you be not an ass, must, at all events, know one thing or the other.

اگر بیمارست که بیمارست اگر  
بیمار نیست که بیمار نیست اما تو که  
انقدر تومیروی و بیرون می آئی اگر  
خرنباشی آخرباید که یک چیزی بدانی

(<sup>۴</sup>) The reader will here again observe the difference of idiom between the Persian and English. In the former, the Negative form تا نخواهم میار “So long as I shall *not* ask for it, do not bring it,” is strictly idiomatic. In English, it is the reverse: “Until I *do* ask for it, do not bring it.”

(<sup>۵</sup>) See Note 1. Dialogue 4.

(<sup>۶</sup>) See Notes 2 and 4. Dialogue 3.

(<sup>۷</sup>) See Note 5. Dialogue 4.

## 2d SERVANT.

(۲)

If you ask me, I tell you, that these Englishmen, so long as they possess a *pulse* and a *watch*, they are never in health. With one hand, He holds his watch; and with the other, feeling his pulse—thus. He looks at *this* a little, and counts something to himself; and all at once exclaims, “Alas! it is ninety!—it is ninety-five!—O dear, it is a hundred!!!—Woe is me! I am ill!—Bring the doctor!—Prepare some medicine!—Make some barley-water!—Let no one speak!—Let no one knock at the door!—I cannot see any one!”—and I know not what! But, thank God! he is now asleep. Would that, before his waking, his *watch* may stop!—then all would be right.

اگر از من میپرسی من بآت میگویم که  
این انگلیسها تا وقتی که یک نبضی  
و یک ساعتی دارند هرگز چاق نیستند  
یک دست ساعتش را میگیرد و یک دست  
نبضش را همچو یک خورده باین نگاه  
میکنند و یک چیزی پیش خودش  
میشمارد و یک مرتبه فریاد میکند که  
آمان! نود تاست نود و پنج تاست و اوایلا  
که صد تاست ای وای که من بیمارم  
حکیم بیارید دو ابریزید ما شعیر  
درست بکنید کسی حرف نزنند کسی  
در نزنند من هیچکس را نمیتوانم ببینم  
وجه میدانم که چه اما شکر خدا که  
حالا خوابست کاش که پیش از بیدار  
شدنش ساعتش وای ایستاد آنوقت  
همه درست میشد

## 1st SERVANT.

(۱)

You talk a great deal of nonsense! Methinks

تو خیلی چرند میگوئی گویا عقل ترا کم

(\*) For this and the following exclamations, see the Interjections, pp. 117—19.

you have lost your wits. If the *man* were not really ill, do you think the doctor was a fool, like yourself, to take so much blood from him for no purpose?

گَرْدَه باشي اگر مرد که راستي بیمار نبود  
آن حکیم تو هم چو میدانی مثل خودت  
یک احمق بود که این همه خونس  
بگیرد برای هیچ چیز

## 2d SERVANT.

After all, he (the doctor) is an Englishman too, and has a watch also. What did *he* do, when he came? First of all, he pulled out his watch, and, like Master himself, held it in one hand, and with the other hand he felt the Master's pulse, and in the same manner he began counting: then he said something to Master, and Master put out his tongue. As soon as he looked at Master's tongue, he fumbled with his hand in his pocket and pulled out his lancet; and cried out, "Boys! bring the jug and basin!" You know the rest (*lit.* the rest of it is known), *i.e.* he bled him.

(۲)

آخر او هم انگلیس است و یک ساعتی هم  
دارد مگر چه کار کرد وقتی که آمد اول  
همه ساعتش را بیرون آورد و مثل  
صاحب خودش بیکدستش گرفت  
و بیکدست دیگرش نبض صاحب را  
گرفت و بهمان طور بنا کرد بشمردن  
آنوقت یک چیزی بصاحب گفت  
و صاحب زبانش را بیرون آورد همینه  
بزبان صاحب نگاه کرد دستش را توی  
جیبش انداخت و نیشترش را بیرون  
آورد و بانگ زد که بچه افتابه لگن  
بیارید باقیش معلومست

## 1st SERVANT.

Do you mean to say that

(۱)

تو میخواهی بگویی که حکیم خودش



the doctor *himself* bled  
Master, and did not send  
for a barber?!

صاحبِ را خُونِ گِرِفْتِ وِیِ دَلَاکْ  
نَفَرِ سَتَادْ

2d SERVANT.

( ۲ )

Barber! They are their  
own barbers. Have you  
ever seen an Englishman  
who could not shave him-  
self?—Their doctors, also,  
both bleed and extract teeth.  
—Listen! somebody knocks  
at the door.——Yes, yes!  
Coming!

دَلَاکْ اَیْنِهَا دَلَاکْ خُوْدْ شَانْدْ هَرْ گِرِیْکْ  
اِنْگِلِیْسِی دِیْدَهْ کِهْ رِیْشِ خُوْدْشَرَا  
نَتَوَانْدْ بَتَرَا شَدْ حَکِمَا نِشَانْ هَمْ هَمْ  
خُونِ مِیْگِیْرَنْدْ وَ هَمْ دَنْدَانِ مِیْکَشَنْدْ  
بِشْنَوِیْکْ کَسِی دَرِ مِیْزَنْدْ بِلِی بِلِی آمَدْ

A MESSENGER.

( آدَمِی بَارَقْعَه )

I have brought a note for  
the Gentleman; and want  
an answer to it.

بِرَایِ صَا حِیْبِ یَکْ رُقْعَه آورْدَه آمْ  
و جَوَابِشْ رَا مِیْخَوَاهَمْ

SERVANT.

( خِدْمَتْگَار )

Master is not well, and  
is asleep: I cannot just now  
give him the note. But,  
hark! I hear him cough.  
I think he is awake (or  
has awoke). Give me the  
note!

صَا حِیْبْ اَحْوَالِشْ خُوْشْ نِیْسَتْ وَ  
خَوَابِیْدَه اَسْت مَنْ نَمِیْتَوَانَمْ کِهْ حَالَا  
رُقْعَه رَا بِاشْ بَدِ هَمْ اَمَّا یَوَاشْ مِیْشَنَوَمْ  
کِهْ سُرْفَه مِیْکَنْدْ مَظَنَه کِهْ بیدار شْدَه  
اَسْت رُقْعَه رَا بَدِه بَمَنْ

A.

( ۱ )

Boys! Bring me some  
water to drink!—What is  
the time? Bring candles,  
that I may see!

بَجْهَا قَدْرِی آبِ خُوْرْدَنْ بِیَارِیْدْ چِه  
وَقْتِستْ شَمْعْ بِیَارِیْدْ بَبِیْنَمْ

SERVANT.

Yes, Sir. We are coming. Make haste [*to a fellow-servant*], and light these candles! or he will be angry again.

(خَدَمَتَّار)

بَلِی صَاحِبِ آمَدِیم زُودْبَاشِ اَیْنِ  
شَمْعَهَارا رُوشَن کُن کِه بَازِ کَجِ خُلُقِ  
مِیْشُود

Another Servant.

Your prayer has been granted! Master's watch is stopped. Do you not see, he asks, "What is the time?"

(خَالِصِی دِیْکَر)

دُعَاَتِ مُسْتَجَابِ شُدَسْتُ سَاعَتِ  
صَاحِبِ اَیْستَادَه اَسْتُ نَمِی بِنِی کِه  
مِیْپُرسَد چِه وَقْتَسْتُ

SERVANT.

Do not talk nonsense! Give me the candles!

Sir! a person has brought this note for you, and wishes for an answer to it.

(خَدَمَتَّار)

چَرَنَد مَکُو شَمْعَهَارا بَدِه بَمَن  
صَاحِبِ یَکِ کَسِی اَیْنِ رُقْعَه را بَرایِ  
تُها آورْدَه اَسْتُ وَجَوَابِش را مِیْخواهد

A. (reads.)

My Dear Friend!

Although it is unkind to leave a valued friend alone when he is ill; and justice itself, under such circum-

(۱)

دُوسْتِ عَزِیزِ مَن  
اَگَر چِه یارانِ گِرامِ میرا دَر حَالَتِ  
بِیْماری تَنها گذاشتَن طَرِیقِ مِهرَبانی

(\*) I have not been strictly literal in translating some parts of this epistle; because, in the vain attempt to *Anglify* the *untranslatable* phrases of Persian courtesy, the English becomes so bad, I may even say so ridiculous, as to degrade, rather than elucidate, the peculiar phraseology of the original. The learner, if he has been a learner at all, by the time he comes to this part of the Grammar, must see, and be able to understand, the difference of the idiom and grammatical construction of the two languages, in this, as well as in many other similar instances, in these Dialogues.

stances, does not reckon any excuse sufficient for absence. Nevertheless, on account of an important and necessary business, the transaction of which is indispensable, I fear I may not be able to have the honour of waiting on you until to-morrow morning; unless (which God forbid!) your indisposition should be so great as to make you think my presence necessary: in that case, to attend upon you will, of course, become the most urgent of all important affairs. I pray that the Almighty Giver of all gifts, in His infinite mercy, may grant you a speedy cure! Your very sincere friend, B.

نَیْسْتُ وَانْصَافِ خُودِ دَرْ جَنینِ اَحْوَالِ  
غَیْبَتِ رَاهِیْجِ عَذْرِیْ مُوجَّهَ نَمِیْشِمَارْدِ  
لِیْکِنْ بِسَبَبِ مُهِمِّیْ صُرُورِ کِه  
انْصِرَافِشْ لَا بُدَّسَتْ مِیْتَرَسَمِ کِه تَا فَرْدَا  
صَبْحِ شَرَفِ خِدْمَتِ حَاصِلِ نَتَوَانَمِ کَرْدِ  
مَکَرِ آنْکِه خُدا نَکَرْدَه تَکْسِرِ مِزَاجِ مُبَارَکِ  
بِجَدِّیْ بَاشَدِ کِه حُضُورِ مُخْلِصِ رَا دَر کَارِ  
دَانَنَدِ دَر آنْصُورَتِ پَرِستاریِ اَکْجَنَابِ  
اَلْبَتَّهْ اَهِمِّ مُهِمَّاتِ خَوَاهَدِ بُودِ اُمیدِ کِه  
حَضَرَتِ وَاهِبِ الْعَطَا یا اَز رَحْمَتِ بِي  
نَہَايَتِ خُودِ شَفَائِيْ عَاجِلِ بِنَدَاتِ  
مُبَارَکِ عَطَا فَرْمَايَدِ دُوسْتِ بِي رِیَا (ب)

(۱)

A.

There is no necessity to write an answer. Send my compliments, and say, "Thank God! I feel much better to night. The doctor has visited me twice; and, after bleeding me, he sent me some medicine: his remedies have proved of great benefit; and I am in hopes that by to-morrow,

اَحْتِیَاجِ بِنِوِشْتَنِ جَوَابِ نَیْسْتُ اَز مَنِ  
دُعَا وِ سَلَامِ بِفَرِستِ وَ بَکُو کِه اَلْحَمْدُ لِلّٰه  
اَمْشَبِ اَحْوَالِمِ بِسِیَارِ بَهْتَرَسْتُ حَکِیْمِ  
دُوبَارِ عِیَادَتِ کَرْدَنْدُ وَ بَعْدِ اَز فَصْدِ دُوا  
فِرِستَادَنْدُ وَ مُعَالِجَا تِشَانِ بِسِیَارِ مُفیدِ  
اَفْتَادَانْدُ وَ اِنْشَاءَ اللّٰه اُمیدِ وَا رَمِ کِه تَا فَرْدَا

God willing! no illness will remain."—As soon as you have sent this message, bring me some tea.

دِیْگَرُ هَمِیچَ نَاخَوْشِی نَمَانْدَهٗ بَاشَدُ  
هَمِیْنِکِهٖ اَیْنِ پَیْغَامِ رَا فِرْسْتَادِی قَدْرِی  
چایِ بَیَارُ

SERVANT.

Very well, Sir. Do not you wish for something to eat with (your) tea?

(خِدْمَتْگَارُ)  
بَلِ صَاحِبِ هَمْرَاهِ چایِ چِیْنِی  
نَمِیْخَوَاهِیْدُ بَخُورِیْدُ

A.

No; I want nothing (more). But mind, and remember, before going to rest to-night, to bring me some warm water, that I may bathe my feet; and, that an hour after tea is *the time*.

(۱)  
نَهٗ هَمِیچَ نَمِیْخَوَاهِمُ اَمَّا خَاطِرْتِ بَاشَدِ کِهٖ  
بِیْشِ اَزْ خَوَابِیْدَنْ اِمَشَبِ قَدْرِی اَبِ  
گَرْمِ بَیَاوْرِی تَا پَاهَايْمِ رَا بِشُوِيْمِ وَیْکَسَاعَتِ  
بَعْدِ اَزْ چایِ وَقْتَسْتِ

#### DIALOGUE VI.

B.

O, my thornless rose! O, my "Companion of the cave!" peace be upon you! "May thy person never be a supplicant before the self-sufficiency of the doctors! May thy delicate frame never be afflicted with sickness!"

(ب)  
اَیْ کُلِّ بَیْخَارِ وَاَیْ یَارِ غَارِ<sup>۱</sup> مَن سَلَامٌ عَلَیْکُمْ  
تَنْتَ بِنَازِ طَبِیْبَانِ نِیازِ مَنَدِ مَبَادُ  
وَجُودِ نَازِ کَتِ اَزْرَدَهٗ گَرَنْدِ مَبَادُ \*

(<sup>۱</sup>) Mohammed, during his flight, when closely pursued by his enemies, was obliged for a time to conceal himself in a cave, wherein none of his followers was with him, excepting <sup>اَبَابَکَرُ</sup> "Abababr" (afterwards the first Khalif); and hence he obtained the appellation of <sup>یَارِ غَارِ</sup> "The Companion of the cave." It is now used occasionally, in Persian, to signify a very sincere and intimate friend. The couplet is by Hafiz.

\* See Optative Mood, p. 67.

I trust that the disinterested prayers of your sincere friends have been heard in your behalf, and that you are now completely free from indisposition!

اُمیدِ که دعواتِ بی غرضِ دوستانِ  
خالصِ دربارِ اَت مُستجابِ افتاده  
اکنون بالمره از مرضِ آزادی

## A.

Thanks be to God! I have no illness to-day. My fever has left me (*lit.* is broken off); my headache is completely gone; and my appetite is also very good: what more dost thou want? But the truth is, that so long as a person does not suffer illness, he does not know the value of health. How much it behoves me now to praise God, who has bestowed on me the blessing of health! but when I compare my state of yesterday with that of to-day, I acknowledge that it is impossible for me to thank God as I ought.

(۱)  
لِلْحَمْدِ لِلَّهِ اِمْرُوزَ هَلْجِ نَاخُوشِي نَدَارَمِ  
تَبِمَ شَكْسْتِه اَسْت دَرْدِ سَرَمِ بِكَلِّي رَفَعِ  
شُدِه اَسْت وَاشْتِهَامِ هَمِ بَسِيَارِ خُوبَسْتِ  
دِيْگَرِ چِه مِيخَوايِ اَمَا حَقِ اَسْت كِه  
تَا كَسِي بِيَاَرِي نَكَشْدِ قَدَرِ صَحْتِ  
نَمِيْدَانْدِ وَمَنْ حَالَا چِه قَدَرِ خُدا را شُكْرِ  
بَايْدِ بَكْنَمِ كِه نَعْمَتِ صَحْتِ بِيَمَنْ عَطَا  
قَرْمُودِه اَسْت لِيَكِنْ چُونِ حَالَتِ دِيروزِ را  
بَا اِمْرُوزِ بَرِ اَوْرْدِ مِيكُنَمِ مِي بِيْنَمِ كِه  
مُحَالَسْتِ كِه خُدا را چنانكِه بَايْدِ وَشَايْدِ  
شُكْرِ تَوَانَمِ كَرْدِ

## B.

It is incumbent upon us every moment to thank God; for there is no instant that we are free from the exercise of His goodness. The divine bounty is like water, and we like fish; we cannot exist a moment without it.

(ب)  
شُكْرِ خُدا دَرِ هَر آن بَرِ ما وَاجِبِ اَسْت چِه  
ما گاهي نِيَسْتِ كِه اَز فَيِضِ اَوْ خَالِي  
بَا شِيْمِ نَعْمَتِ اِلَهيِ مَانَنْدِ اَبَسْتِ وِ  
ما چُونِ ماهيِ دَمِي بِي اَنْ زَنْدِه نَتَوَانِيْمِ

It is from our ingratitude and neglect that we thank God only from time to time for some particular bounty of His; otherwise, His universal grace every moment demands renewed thanks. Dost thou not recollect the passage in Sādy?

بُودَ اَيْنَ اَزْ كُفْرَانِ وَغَفَلَتِ مَاسَتْ كِهْ هَمِينْ  
گَا هِگَا هِي خُدَا رَا بَجَهَتْ نِعْمَتِي مَخْصُوصْ  
سِتَايشْ مِي كُنِيمْ وَاَلَا اَلطَافِ عَمِيمْ اَوْ هَرَا نِي  
اِقْتِضَايْ شُكْرِي تَا زِهْ مِي كُنْدَ عِبَارَتِ  
سَعْدِي خَا طِرَتْ نِي سَتْ

(۱)

A.

No: to what passage do you allude?

خَيْرِ بِي كِدَامْ عِبَارَتِ اَشَارَتْ مِي كُنِيْدْ

B.

In the preface of his incomparable (work) "Gulistan," On the praise of the Almighty Creator, he says, "Every breath, when inhaled, is a prolonger of life; and when exhaled, a reviver of nature: so that in every single respiration there exists two bounties of God; and for every bounty, a separate thanksgiving becomes due. Whose power and whose language is sufficient to fulfil the duty of gratitude to Him?"

(ب)  
دَرْ دِي بَا جَهْ گُلِسْتَانِ بِي نَظِيرِشْ دَرْ  
سِتَايشْ بَارِي تَعَالِي مِي گُوِيْدْ  
هَرَنْفَسِي كِهْ فَرُو مِي رُوْدْ مِدَّ حَيَاتِسَتْ  
وَجُونِ بَرَمِي آيْدْ مُفَرِّحْ ذَاتِسَتْ  
پَسْ دَرْ هَرَنْفَسِي دُو نِعْمَتِ مَوْجُوْدْ  
وَبِرْ هَر نِعْمَتِي شُكْرِي وَاجِبْ  
اَزْ دَسْتُ<sup>۲</sup> وَزَبَانِ كِهْ بَرَايْدْ  
گَر عَهْدَهْ شُكْرِشْ بَدْرَايْدْ

(<sup>۲</sup>) دَسْتُ in Persian, means "hand," as well as "power." The English reader need not be reminded of the same in his own language. But the passage may also be translated thus: "What can the hand or tongue express sufficiently, to perform the requisite duty of gratitude?"

A.

The chief beauty of these passages is in the truths which they express, although the expressions [themselves] are also quite perfect in point of eloquence.

(۱)

حُسْنِ کَلِمَیْ اَیْنِ فَقَرَاتِ دَرْ حَقِّقَاتِیْسَتْ  
کِه بَیَانِ مِیْکُنَنْدِ اَکْزَرِجِه عِبَارَاتِ خُودِ  
دَرْ فَصَاحَتِ هَمْ تَامَنْدِ

B.

What can be more beautiful than *truth*? My belief is, that man ought not to be called "the lord of the creation" merely because of the power of speech; but rather on this account, that he can speak *truth*.

(ب)

اَز رَاسْتِ جِه نِیْکُوتَرِ تَوَانْدِ بُودِ اِعْتِقَادِ  
مَنْ اَیْنِستِ کِه اِنْسَانُ رَا بِحَسَبِ نُطْقِ  
مَحْضِ اَشْرَفِ مَخْلُوقَاتِ نَبَايْدِ کُفْتُ  
بَلْکِه بِحَسَبِ اَیْنِکِه رَاسْتِ نَنْطُقِ  
مِیْتَوَانْدِ کَرْدِ

A.

You speak *truth*; therefore you are *the lord of the creation*. But, My Lord of the Creation, this is a very antiquated truth. Should there be any new truths in your noble thoughts, I shall be much delighted to hear it.

(۱)

شُما رَاسْتِ مِیْگوئِیدِ پَس شُما اَشْرَفِ  
مَخْلُوقَاتِیدِ لَیْکِنْ اَیْ اَشْرَفِ مَخْلُوقَاتِ  
اَیْنِ رَاسْتِیْسَتْ بِسِیَارِ قَدِیْمِ اَکْزَرِ حَقِّقِ  
تَا زِه دَرْ خَاطِرِ شَرِیْفِ بَاشْدِ مَنْ اَز  
شَنِیدَنْشِ خَیْلِ مَحْظُوظِ خَوَاهَمِ شُدِ

B.

Do you believe, then, that *truth* also, like the customs and fashions of nations, has its novelty and antiquity? —that to-day, *this colour* is liked; and to-morrow, *that*?

(ب)

شُما هَمْچُو مِیدَانِیدِ کِه رَاسْتِ هَمْ مِثْلِ  
رُسُومِ وِ عَادَاتِ طَوایِفِ تَارِکِیْ وَ کُهنِکِیْ  
دَارْدِ کِه اَمْرُوزِ اَیْنِ رَنَگِ مَرْغُوبِستِ و  
فَرْدَا اَن اِمْسَالِ اَیْنِ بَرِشِ مُتَعَارَفِ بَرَايِ

—this year, *this is the fashionable* cut of a coat; and *this was* last year's, and is unfashionable;—and so on? However, if such really be your notion, I hope that you will stop at *this limit*, and will not carry the analogy to its full extent! For as, in the one case, you may say, for instance, "This is an old coat, or its colour is unfashionable;" or, "The cut of these breeches is vulgar, and I am ashamed to wear them;" in the other case you will be obliged also to say, "This *truth* is very antiquated, and every body knows it; and is now become very vulgar, and I am ashamed to discuss it;"—and so forth.

## A.

I like your diction better than your logic; for in *that*, there is much eloquence; but in *this*, a great deal of fallacy. Who in this world, excepting yourself, could pervert my simple remark in so hideous a manner?

لباس است واین بُرش سالِ گذشته  
است ونامرغوب و همچنین بهرحال  
اگر واقعی اعتقاد شما چنین باشد امید  
که دراین حد توقف فرمائید و قیاس را  
بنهایت نرسانید چه چون دریک  
صورت میتوانید گفت مثلاً این قبا  
کهنه است یارنگش نامرغوبست  
یا برش این شلوار مبتد لست و مرا از  
پوشیدنش عارمی آید در صورت  
دیگرهم میباید بگوئید که این راست  
خیلی قدیمست و همه کس آنرا میدانند  
و اکنون بسیار مبتد لست و مرا از  
گفتگویش شرم می آید و علی لهذا

(۱)

من نطقی شما را از منطقتان بهتر می  
پسندم چه در آن فصاحت بسیار اما  
دراین فلسفت بیشمارست کی دراین  
عالم بغیر از خودت میتوانست که  
گفت ساده مرا باین صورت زشت  
معوج گرداند



B.

Where is the fallacy? Be so kind as to point it out.

( ب )  
فَلَسَقْتُ دَرْ كَجَاسْتِ لُطْفِ فَرْمُودَةِ بَيَانِ  
كُنَيْدِ

A.

I said, "This truth is antiquated," meaning, *long established* ; but you interpreted it in the sense of "*old, and worn out*," which was not my meaning. By قَدِيم, I meant "*ancient*," as opposed to حَاضِر "*casual*." The word, as it is employed in logic, signifies "*eternal*," and not "*worn out*." Moreover, قَدِيم is one of the attributes of the Deity, meaning "*without beginning, and without end*."

( ۱ )  
مَنْ گُفْتَمُ كِهْ اَيْنِ رَاسْتِ قَدِيمَسْتِ  
يَعْنِي دِيرِ پاوِشْمَا اَنَرَا بِكُهْنَهْ وَمُنْدَرَسِ  
تَعْبِيرِ كَرْدِيدِ وَأَنْ مَقْصُودِ مَنْ نَبُودِ قَصْدِ  
مَنْ اَزْ قَدِيمِ نَقِيضِ حَادِثِ بُودِ چنانكِهْ  
دَرْ مَنْطِقِ مُسْتَعْمَلَسْتِ يَعْنِي اَزْ لِي نَهْ  
مُنْدَرَسِ بَعْلَاوَتِ قَدِيمِ يَكِي اَزْ صِفَاتِ  
الْهَيْسْتِ يَعْنِي بِي اِبْتِدَاوِي اِنْتِهَا

B.

There is no doubt that you have proved (the existence of) a *fallacy* ; but, I fear, *more* in your own statement than in my saying. You must surely know, that it often happens that a word has been employed in a science, or idiomatically, to express a particular meaning ; but, in common conversation, it has a more extensive signification, which, for the most part, is restricted by the context. You did not *merely* say, "This is

( ب )  
شَكِ نَيْسْتِ كِهْ شُمَا فَلَسَقْتِي ثَابِتِ  
كَرْدِيدِ اَمَا مَيْتَرَسَمِ كِهْ بَيْشْتَرِ دَرْ فَرْمُودَةِ  
خُودِتَانِ تَا دَرْ گُفْتَهْ مَنْ شُمَا بَايْدِ بَدَانِيدِ  
كِهْ بَسَاسْتِ كِهْ لَفْظِي دَرْ عِلْمِي يَا  
اِصْطِلَاحِي اَزْ بَرَايِ مَعْنِي مَخْصُوصِ  
مَوْضُوعَسْتِ اَمَا دَرْ مَحَاوَرَاتِ مَعْنِيَشِ  
عُمُومِيَّتِ دَارْدِ كِهْ اَغْلَبِ اَزْ قَرَايِنِ مَحْدُودِ  
مِيكَرْدَدِ شُمَا نَهْ هَمِيْنِ گُفْتِيدِ كِهْ اَيْنِ

an *antiquated* truth;" but you added, "Should there be any *new* truth," &c. &c. It is therefore quite clear, from these contexts, that you used the word قدیم (*old*), as opposed to نو (*fresh*), and not as opposed to حادث (*casual*); and your meaning, in using the word "*antiquated*," could only have been "*old and common*," and not "*eternal*." Moreover, you expressed yourself ironically at my defective explanation, and shewed some signs of weariness; and *these*, too, are additional proofs that you used the word "*antiquated*" in its *worst* sense.

راست قدیم است بلکه علوت گردید  
که اگر تحقیق تازه در خاطر شریف  
باشد و غیره پس از این قرائن  
معلومست که شما لفظ قدیم را در مقابل  
نواستعمال گردید نه در مقابل حادث  
و مقصود شما از قدیم کهنه و مبتذل  
میتوانست بود نه ازلی بعلاوت شما  
ببیان ناقص من استهزائی فرمودید  
واظهار ملالتی نمودید و انیهائیز دلائل  
دیگرند که شما لفظ قدیم را باقی  
معانیست استعمال فرمودید

(۱)

A.

Do you not know, that I am an Englishman, and that Persian is not my native tongue? What wonder is it, if I should have employed a word rather out of its proper place?

مگر شما نمیدانید که من انگلیسم  
و فارسی زبان اصلی من نیست چه  
عجب اگر لفظی را آندک بیجا استعمال  
کرده باشم

B.

Although your excuse is *very lame*; yet, as you have *so recently* (lit. *newly*) risen from sickness, I will not, for *old* friendship's sake, be too hard upon you.

(ب)

اگرچه عذرت بسیار لنگست لیکن  
چون تازه از بیماری برخاسته بخاطر  
دوستی قدیم من بر تو سخت نمیگیرم

## A.

May your affection ever increase! But, with all this kindness and consideration, I still see that you do not quite forget the "new" and the "old."

(۱)

مُحَبَّتِ شُمَا رِیَادَ لَیْکِنُ بَا اَیْنَهَمَه مَوَالَتْ  
وَمِهْر بَانِی هَنُوزُ مِی بَیْنَمُ کِه اَز تَا زَه  
وَقَدِیمْ فَرَامُوشْ نَمِیْفَر مَائِدْ

## B.

This is only to shew you, how words, according to idioms and contexts, give various significations.

But now let us change the subject: for, as you say in English, "This is rather too much of a good thing," we say in Persian, "Eating too much of sweetmeats produces heartburn."

(ب)

اَیْنِ هَمِینَ اسْتِ کِه بِشُمَا بِنَمَائِمُ کِه اَلْفَاظْ  
چِگونَه بِحَسَبِ مُحَاوَرَاتْ وَ قَرَائِنِ مَعَانِیْ  
عَدِیدَه مِی بَخْشَنْدْ لَیْکِنُ حَالَا بَکْدَارْ  
مَطْلَبْ رَا تَغْیِیرِ دِهَیمُ چِه چِنَانِکِه شُمَا  
دَر اَنگِلِیْسِی مِیگوئِیدْ اَیْنِ اَنْدَکِی اَفْرَاطْ  
اَسْتْ دَر چِیزِ خُوبْ مَادِرْ فَاَرْسِی مِیگوئِیمْ  
حَلَوَا بَسِیَارْ خُورْدَنِ دِلْسُوزِشْ مِی آردْ

## A.

Now, I well remember, that, two or three days ago, I settled with a dealer that he should bring several good horses, in order that I might see them, and, if I approved of any, might make a purchase. He came yesterday; but I was not very well, and told him to come another time. If you have a mind,

(۱)

حَالَا خُوبْ یَادْ مِیکنَمْ دُوسَه رُوزِ پِیشْ  
اَز اَیْنِ بَا یِکْ دَلَالِیْ<sup>۳</sup> قَرَارْ دَادَه بُودَمْ کِه  
چَنْد تَا اَسَبِ خُوبْ بِیَارْدْ تَا مَن بَیْنَمْ  
وَ اَگَر اَز اَنها چِیزِی بِه پَسَنْدَمْ بَخْرَمْ اَوْ  
دِیروزْ اَمْدْ اَمَّا مَن حَالَمْ خُوشْ نَبُودُو  
گُفْتَمْ وَقْتِ دِیگَرْ بِیَايْدْ اَگَر شُمَا مِیْلْ

(<sup>۳</sup>) See Note 4. Dialogue IV.

I will send a man, to desire him to come to-morrow morning; and, if you happen not to have any other engagement, have the kindness to come here, that we may see the horses together.

دَارِيَدَ مِنْ آدَمَ مَيْفَرِسْتَمَ كِهَ فَرْدَا صَبَحَ  
بِيَايَدُ وَاسْبَهَارَاهُم بِيَاوَرَدَ وَ أَگَر شَمَا شُغْلِي  
دِيگَر نَدَ اشْتَهَ بَاشِيَدَ مَحَبَّتَ فَرمودَه  
اَيْنَجَا تَشْرِيفَ بِيَاوَرِيَدَ تَا اسْبَهَارَا بَاهُم  
بِهَ بَيْنِيَمَ

B.

Very well!—I have an engagement now, and shall take my leave (*lit.* become permitted); but to-morrow morning, I will be here again.

( ب )  
بَسِيَارْ خُوبُ مِنْ هَمَ حَالَا شُغْلِي دَارَمَ  
وَمَرْخَصْ مِيَشُومَ وَفَرْدَا صَبَحَ باز اَيْنَجَا  
خواهم بود

A.

God be with you! To-morrow morning, I shall expect you.

( ا )  
خدا همراه شَمَا فَرْدَا صَبَحَ مُنْتَظَرِ شَمَا  
خواهم بود

## DIALOGUE VII.

A.

I am very much pleased with that bay horse. What say you?

( ا )  
مَنْ اَزَانْ اَسْبَ كَهَر خِيلِي خُوشَمَ مِي آيَدَ  
شَمَا چِهَ مِيگوئيَدَ

B.

It is a fine horse: but I like that chesnut better: it possesses several very good marks.

( ب )  
خُوبَ اَسْبِيَسْتِ اَمَّا مَنْ اَنْ كَرَنَ رَا بِيَهْتَرُ  
مِي پَسَنْدَمَ چَنْدَ تَا نِشَانِ بَسِيَارْ خُوبَ  
دَارَدَ

A.

It is true; but, to my taste, it is rather too small.

( ا )  
رَاسْتَسْتِ اَمَّا بِسَلِيْقَهَ مَنْ اَنْدَكِي

If that horse had been half a hand taller, he would have been worth any sum you might mention.

کُوجِکَسْتُ اَکَرَّ اَنْ اَسْبُ نِیْمَ وَجَبَ بُلَنْدُ  
تَر بُود هَرْجَهٗ مِیْگِفْتِی مِی اَرَزِیْدَ

DEALER.

Sir, a thorough-bred Arab horse seldom happens to be taller than this. By your own head! in the stable of the prince even, a better horse than this cannot be found! But what need is there for me to describe it? You (as heaven has willed) yourself understand horses very well; and your friend himself also is a perfect judge of a horse.

( دَلَال )  
صَاحِبِ اَسْبِ عَرَبِی خَالِصِ کَمْتَر اَز اَیْنِ  
بُلَنْدِ تَر اِتْفَاقِ مِی اُفْتَدِ بَسِرِ<sup>۱</sup> خُوْدَتِ کِه  
دَرْ طَوِیْلَهٗ شَاهِرَاْدَهٗ هَم اَز اَیْنِ بَیْهَتَر اَسْبِ  
بِهَم نَمِیْرَسَد اَمَّا چِه ضَرْوَر کِه مَن  
تَعْرِیْقَش بِکُنْم شَمَا خُوْد تَا نَ مَا شَاءَ اللّٰه کِه  
خُوْب اَسْبِ مِی شِنَاسِیْد وَرْفِیْقَتَا نَ هَم  
کِه خُوْدَش اَسْبِ شِنَاسِ ثَمَامِیْسَت

A.

You say that "an Arab horse seldom happens to be taller than this." Is not that bay an Arab?

( ۱ )  
تُو مِیْگوئِی کِه اَسْبِ عَرَبِی کَمْتَر اَز اَیْنِ  
بُلَنْدِ تَر اِتْفَاقِ مِی اُفْتَدِ مَکَرَّ اَنْ کَهَر  
عَرَبِی نِیْسَت

DEALER.

That bay horse, also, is worthy of being mounted by the king. It is of mixed blood (*lit.* is of two veins)—the Arab and the Turkoman; but it has more of the Arab blood.

( دَلَال )  
اَنْ اَسْبِ کَهَر هَم قَابِلِیْتِ سَوَارِی شَاهِرَا  
دَارْدَا نَ دُوْرگَهٗ اَسْتُ عَرَبِی وَتُرکْمَانِی  
اَمَّا رَکِّ عَرَبِیْش بَیْشْتَر اَسْتُ

(<sup>۱</sup>) A form of adjuration common among the Persians.

B.

What do you think (say) of that piebald? See what a beautiful head and neck he has!

( ب )

آزَانْ اَبَلَقْ چِهْ مِیْگُوئِیْ بِهْ بَیْنِ چِهْ  
سَرُوگرْدَنِ مَقْبُولِیْ دَارَدْ

A.

In respect of *shape*, he does not appear to be a bad horse, though his chest is rather narrow: but, I do not know why, I never fancy a piebald horse, however good his blood may be (*lit.* good-veined).

( ۱ )

اَزْ حَیْثِیَّتِ تَرْکِیْبِ بَدَاسِیِ نَمِیْ نَمَایَدْ  
اَگَرْ چِهْ سَیْنَهْ اَشْ اَنْدَکِیْ تَنگَسْتُ اَمَّا  
نَمِیْدَانَمْ چِرَا مَن اَزْ اَسْبِ اَبَلَقْ هَرْگِزْ  
خُوشَمْ نَمِیْ آیدْ هَرْچَنْدِ خُوشْ رَکْ  
بَاشَدْ

B.

That is another thing. But if a horse be of good blood, and [possess] good marks, I seldom look at his colour.

( ب )

اَن اَمْرِیْسْتِ عَلَیْجَهْ اَمَّا اَگَرْ اَسْبْ  
خُوشْ رَکْ وَخُوشْ نِشَانْ بَاشَدْ مَن بَرَنگَشْ  
کَمْتَرْ نِگَاهْ مِیْکُنَمْ

A.

At all events, out of these six horses, I approve only of that bay and that chesnut.

( ۱ )

بِهَرْ حَالِ مَن اَزْ اِیْنِ شَشْ تَا اَسْبْ هَمَانْ  
کَهْرُوکَرْنَامِیْ پَسَنْدَمْ وَبَسْ

B.

Do you not admire that dun-coloured horse? I very much wonder! See how handsome he is! In point of beauty and *marks*, that horse, in my opinion, is quite perfect. Short back — broad shoulders —

( ب )

اَن اَسْبِ سَمَنْدَرَا نَمِیْ پَسَنْدِیْ مَن  
خَیْلِیْ تَعَجُّبْ مِیْکُنَمْ بَیْنِ چِهْ قَدَرْ  
شَکِیْلِ اَسْتُ دَرْ حَسْنِ وَنِشَانِ اَن اَسْبْ  
بِاعْتِقَادِ مَن تَمَامَسْتُ پُشتِ کُوتَاَهْ شَانَهْ

open chest; slender waist;  
wide between the thighs;  
clean and straight legs; ex-  
pansive forehead; dark-grey  
eyes; taper ears; handsome  
head and neck; white teeth;  
elegant form; graceful ac-  
tions; altogether (*literally*,  
all having grown upon each  
other), there is not a single  
good mark which this horse  
does not possess.

عَرِیْضُ سَیْنَةٍ وَسَیْعُ مِیَانِ بَارِیْكَ شَلَوَارِ  
كُشَادَةُ سَاقِهَايِ پَاكَ وَرَاسَتِ پِیْشَانِیِ  
پَهْنِ چَشْمِهَايِ سِیَاهِ شَهْلَا كُوشِهَايِ  
قَلَمِیِ سَرُوگَرْدَنِ شَكِیْلِ دَنْدَانِهَايِ  
سَفِیْدِ خُوشِ اَنْدَامِ خُوشِ حَرَكَتِ هَمَه  
رُویْهِم رَفْتَه هَنِیْچِ نِشَانِ خُوبِیِ نِیْسَتِ كِه  
اِیْنِ اَسْبُ نَمِیْدِ اَرْدُ

A.

(۱)

I am, however, much more  
pleased with the other two;  
and, if their owner is in-  
clined to treat with me (*lit.*  
have an intention to do  
business), I have no objec-  
tion to purchase both.

مَگَرِ اَیْنَكِه مَن اَز اَن دُوتَا خِیْلِیِ خُوشْتَرَم  
مِی آید وَ اَكْر صَاحِبِشَانِ سَرِ مُعَاْمَلَتِ  
دَاشْتَه بَاشَد مَن مُضَایَقَتِ نَدَاَرَم كِه  
هَر دُورَا بَخَرَم

DEALER.

(دَلَال)

Let your mind be easy on  
that account, Sir: my busi-  
ness is, to sell *horses*; and  
I have no doubt that a  
better purchaser than your-  
self cannot be found.—Why,  
then, should not our busi-  
ness be done?

خَاطِرِ شُمَا اَز اَن بَابِت جَمْعِ بَاشَد صَاحِبِ  
شُغْلِ مَن اَسْبُ فَرُوخْتَنِ اَسْتُ وَ شَكِ  
نَدَاَرَم كِه مُشْتَرِیِ اَز شُمَا بَیْهَرَهْم یَافَتِ  
نَمِیْشُود پَس چِرَا مُعَاْمَلَمَانِ نَشُودُ

A.

(۱)

For one important reason;

بِرَايِ یَكْسَبَبِ كَلِّیِ وَ اَن اِیْنَسَتِ كِه اَكْرُ

(<sup>۲</sup>) See Note 1. Dialogue IV.

and that is, *if you should ask too much* for them: then it may become difficult for us to proceed.

قِمَتِشانرا خَیْلِی بخواهی آنوقت مُشکِلُ  
باشد که مَعاً مِلان بشود

( دَلال )

DEALER.

God grant you happiness, Sir! What words are these which you are pleased to utter? I would never ask too high a price from you. Every body knows me; and all know, that no merchant can sell horses cheaper than myself.

خُدا خَیْرَتِ بَدَهْدِ صَاحِبِ اَیْنِ چِه  
حَرْفِهاست که مَیْقَرِ مائِدِ مَن اَز شَما  
هَرگِز قِیْمَتِ زیادِ نخواستَم هَمِه کَس  
مَرامِشِناسد و هَمِه مَیدانند که هَیچ  
تاجِرِی اَز مَن اَرزان تر اَسب نَمیتواند  
بفَرُوشد

A.

( ۱ )

That must be tried.— Well! say now, How much do you want for that bay horse? Tell me the lowest (*lit.* the final) price of it, that the business may be shortened.

آن را اِمْتَحانِ بایَد کَرْدِ خُوبِ حالا بگو  
اَز برایِ آن اَسب کَهَر چَند مِیخواهی  
قِیْمَتِ آخِرِش را بگو تا کار کوتاه شود

( دَلال )

DEALER.

The very lowest price of that bay horse is two hundred and thirty tumāns; and the price of the chesnut horse, two hundred and twenty tumāns; or, the two together, four hundred and fifty tumāns.

قِیْمَتِ آخِرِ آخِرِ آن اَسب کَهَر دُویست و  
سی تومانسُست<sup>۱</sup> و قِیْمَتِ اَسبِ کَرَن  
دُویست و بیست تومان یا هَر دُوباهم  
چهار صد و پنجاه تومان

(<sup>۱</sup>) Adjectives and Adverbs are often thus repeated in Persian, for the sake of emphasis.

(<sup>۲</sup>) A gold coin, the highest in circulation in Persia, worth about ten shillings English money. It is a Turkish word.



A.

Did I not say, that "if you should ask too much, our bargain would not proceed?" Four hundred and fifty tumāns is a great deal too much!

(۱)  
 مَن نَغْتَمُ كِه اَكْر زِيَادِ بِيَرْسِي مُعَا مِلْمَانِ  
 نَمِيشُودُ چِهَارْ صَدُ وَ پَنجاهِ تُوْمَانِ خِيَلِي  
 زِيَادِ سَت

DEALER.

By your own head, they are very cheap! If I were to send those two horses to Bushire, your own merchants would give them no respite<sup>۵</sup>, and, at the lowest, they would give six hundred tumāns for them. From here to Bushire, the expenses of two horses and a groom would not even be ten tumāns. But at present I have occasion for money, and cannot wait. You yourself are a very good judge of horses, and your friend is also perfect in this respect: reflect, both of you, and say whether these horses are cheap, at the price I asked, or not?!

(دَلَالِ)  
 بِسَرِ خُودَتِ كِه بَسِيَارِ ارْزَانْدِ اَكْر مَن  
 اَن دُوتَا اسْبَرَا بَه بُوشِهَرِ بَفِرِسْتَم  
 تاجِرْهايِ خُودِ تان اَمَانِشَانِ نَمِيدِ هِنْدِ  
 وَاَقْلَا شِشْ صَدِ تُوْمَانِ بَرِ ايشَانِ مِيدِ هِنْدِ  
 اَرَايِنِجَا تا بُوشِهَرِ اخْرَاجَاتِ دُوتَا اسْبُو  
 يَكِ مِهْتَرْدَه تُوْمَانِ هَم نَمِيشُودِ اَمَّا مَن  
 حَالَا وَجَهْ ضَرُورِ دارَمِ وَ صَبْرِ نَمِيتَوَانَمِ  
 بِكُنَم شُما خُودِ تان اسْبِ شِناسِيدِ  
 وَ رَفِيقَتانِ هَم كِه دَرَايِنِ بابِ تَمَامِ سَتِ  
 خُودِ تان فِكْرِ بَكْنِيدِ وَ بَكُوئِيدِ اَيْنِ اسْبِها  
 بِقِيَمَتِيكِه مَن پُرْسِيدَمِ ارْزَانْدِ يَانَه

A.

Will you consent to whatever this gentleman may say?—I will be satisfied

(۱)  
 هَرْ جِهْ اَيْنِ صَا حِبْ بَكُوِيدِ قَبُولِ مِيكُنِي  
 مَن بَهْرِ قِيَمَتِي كِه اَوْ قَرَارِ بَدِهَدِ رَا ضِي

(<sup>۵</sup>) The meaning of this passage is, that "your English merchants would eagerly purchase the horses," i.e. suffer no time to be lost in securing them.

with whatever price he shall fix.—Let him be the arbiter between us.

خواهم شد بگذار او در میان ما حکم  
باشد

## DEALER.

Though I do not believe that he would, out of friendship for you, propose what is unfair (*lit.* transgress justice); yet, since this is not the proper way of selling and purchasing, I cannot positively engage to take whatever he may mention: but still, there is no objection to his stating what he thinks fair.—Perhaps I shall be satisfied.

( دَلَال )  
اگر چه من همجو نمیدانم که ایشان  
بسبب رفاقت شما از انصاف بگذرند  
اما چون این قاعده خرید و فروش  
نیست من نمیتوانم شرط بکنم که  
هر چه ایشان بفرمایند بگیرم اما هنوز  
مضایقه نیست که هر چه صلاح  
بدانند بفرمایند شاید من راضی  
خواهم شد

## B.

If you ask me, I say at once, that four hundred tumāns is a fair price for the two horses. Let one give, and the other take; and so let the bargain be closed. I have not a single word more to say.

( ب )  
اگر از من میپرسید من بگفتم  
که چهار صد تومان برای هر دو اسب  
خوب قیمت نیست یکی بدهد و دیگری  
بگیرد تا معامله ختم شود من یک کلمه  
دیگر ندارم که بگویم

## A.

I, likewise, since I referred [the matter] to you, have no more to say; and am willing to pay the four

( ا )  
من هم چون شما حواله کردم دیگر  
نسخ ندارم بگویم و راضیم که چهار صد

hundred tumāns. Let him take it, if he chooses: otherwise, he knows best.

تومان را بدِهِم اگر میخواهد بگیرد وَاَلَا  
خودش بهتر میداند

DEALER.

Four hundred tumāns are too little, Sir; but, as I represented to you, that having great occasion for money, I must sell the horses;—there is no help.

(دَلَال)

چهارصد تومان خیلی کمست صاحب  
اما همجوکه عرض کردم چون پول  
بسیار ضرور دارم باید اسبهارا بفروشم  
چاره نیست

A.

Very good! now all is right. Tell me, What do you wish—money, or a bill of exchange?—To me it makes no difference.

(۱)

بسیار خوب حالا همه درستست  
بگو که چه میخواهی وجه نقد یا برات  
برای من هیچ تفاوت نمیکند

DEALER.

If you will have the kindness to give me a bill of exchange, payable to my partner at Bombay, I shall be very thankful to you.

(دَلَال)

اگر شفقبت بفرومائید ویک براتی بدیید  
که در منبئی بشریک من داده شود من  
از شما بسیار شاگرد خواهم شد

A.

Certainly; there is no objection. If it would not be too much trouble, come to-morrow morning, or send some person: the bill shall be ready.

(۱)

البته هیچ مضایقه نیست اگر شما را  
زیاده زحمت نباشد فردا صبح بیائید  
یا کسی را بفروستید برات آماده  
خواهد بود

## DEALER.

May your kindness never be less! I will wait on you myself.

## A.

See, in order to buy a couple of horses, what waste of breath is necessary. As for me, I am really fatigued; and if I, who have purchased two such good horses, and anticipate so much pleasure in riding them, say so, what must you say, who have had nothing else, excepting the trouble of talking?

## B.

You make a mistake! My pleasure, in having done you a service, is greater by many degrees than the pleasure which you may have from riding those horses. Moreover, my pleasure is more permanent; because it will, at all events, be with me as long as my life lasts: but your pleasure depends upon the lives of the horses, which I trust may be, by many years, shorter than your own life.

( دَلَال )

لُطْفِ شُمَاكُم نَشُود بِنْدَه خُودَم خِدْمَتِ  
شُمَا مِيرَسَم

( ۱ )

بِه بَيْنِ كِه بَرَايِ دُوتَا اَسَب خَرِيدَن چِه  
قَدَر نَفْسِ ضَرُورَسْتِ مَن كِه لَحَقِ  
خَسْتِه شُدِه اَم وَاگَر مَنِكِه دُوتَا اَسَبِ  
بَايِن خُويِ خَرِيدَه وَاز سَوَارِيشَان اُمِيدِ  
لَدَتْهَا دَارَم هَمچُونِگُويم شُمَا چِه بَايَدِ  
بِگُوئِيد كِه بَغِيرِ اَز زَحْمَتِ كُفْتِگُو چيزِ  
دِيگَر نَدِ اَشْتِيدِ

( ب )

شُمَا سَهو مَيَقَر مَائِيدِ لَدَتِ مَن دَرَايِنِكِه  
بِشُمَا خِدْمَتِي كَرْدِه اَم بِمَرَاتِبِ بِيَشْتَرِ  
اَسْتِ اَز لَدَتِيكِه شُمَا اَز سَوَارِي اَن  
اَسَبْهَا خَوَاهِيدِ دَاشْتِ بَعْلَاوَه لَدَتِ مَن  
دَوَامَشِ بِيَشْتَرِ اَسْتِ چِرَا كِه اَن بَهْرِ حَالِ  
تَا عَمْرِ مَن بَاشَد بَا مَن خَوَاهَدِ بُوَد لِيكِنِ  
لَدَتِ شُمَا مُتَعَلَقِ بَعْمَرِ اَسَبْهَا سَتِ كِه  
اُمِيدِ وَا رَم كِه بِسَالْهَائِي بِسِيَارِ اَز عَمْرِ شُمَا  
كُوتَاه تَر بَاشَد

## A.

What you express, proceeds, doubtless, from your extreme kindness towards me: nevertheless, it so appears, that the pleasures of this world—which, after all, must sooner or later entirely perish—stimulate our inclination towards them according to their *nature* and *quality*, and *not* in proportion to the extent of duration which each may have, in comparison with others. And very often we prefer a pleasure which we know to be of short duration, to that which we are certain is by many degrees more lasting; because there is more probability of *excitement* in *that*, than in the *other*. Therefore the value of our pleasures must not be estimated by the time of their continuance; but rather, they ought to be appreciated according to the sensations they create, and the interest we feel in them.

(۱)

اَجَنَّهُ شَمَا مِیْفَر مَائِدِی شُبَهَتْ نَاشِ  
اَسْتُ اَزْ کَمَالِ مَحَبَّتِ شَمَا نِسَبْتُ  
بِیْنَدَه لَیْکِنْ جِزِیْنِ مِیْمَایْدِ کِه لَدَات  
اِیْن جُهَانِی کِه بِالْاَخَرَه زُوْدْتَرِ یَا دِیْرْتَرِ  
بِالْمَرَه فَا نِیْنْد بِحَسَبِ طَبَاعِ وَکِیْفِیَاتِ  
خُوْد مَارَا بَخُوْد شَانِ اِسْتِمَالَتْ مِیْکُنْدَه نَه  
مُوَافِقِ دَوَامِیْکِه هَرِیْکِ نِسَبْتُ بَدِیْگَرَانِ  
مِیْدَارْدِ وَبَسَاسْتُ کِه مَالِدَتِی رَا کِه  
مِیْدَانِیْمِ اَنْدَکِ دَوَامُسْتُ تَرْجِیْمِ  
مِیْدِهَیْمِ بَرِاَنْکِه یَقِیْنِ مِیْدَارِیْمِ کِه  
دَوَامِشِ بَهْرَاتِ بَیْشْتَرِ اَسْتُ چِرَا کِه  
اِحْتِمَالِ شَعْفِ دَرَانِ زِیَادَه اَسْتُ اَزْ  
دِیْگَرِیْ پَسِ قَدْرِ لَدَاتِ رَا اَزْ اَمْتِدَادِ  
اَوْقَاتِ دَوَامِشَانِ نَبَايْدِ سَتَجِیْدِ بَلَاکِه  
بَرِاَوْرْدِ اَنهَارَا بِحَسَبِ نَشَاتِ وَاغْرَاضِ  
کِه اَزْ اَنهَا اِحْسَاسِ مِیْکُنِیْمِ بَايْدِ کَرْدِ

(ب)

## B.

No doubt! But the tastes and the dispositions of men are of different kinds; and

بِلَا شَکِ اَمَّا مَذَاقُ وَطَبَاعُ نَاسِ مُتَفَاوِتُنْدِ  
وَایْنِ بَخُوْدِ شَخْصِ بَسَنَه اَسْتُ مُطْلَقَا کِه

it entirely depends upon the individual himself which pleasure he would prefer, and in *which* he would take most interest, or imagine there is most excitement: for there is no species of pleasure in this world of which it can be said, "*This*, of itself, contains *such and such* a degree of excitement," or "*that much* gratification," and "*every body* would feel the same amount of satisfaction from the acquisition of it." And hence it is, that we frequently see that a person takes pleasure in a thing in which others have no interest, or to which they even have a dislike: therefore, if I, in serving you, in fact, receive only the same amount of pleasure that you receive from riding those horses, still, the strong probability that "the duration of my pleasure will be greater than that of yours" gives, *to that extent*, a superiority to my pleasure over yours. But if, in reality, my pleasure of itself *be superior*—that is, in a given space of time—I become more gratified from serving you, than you

کدام لذت را ترجیح دهد و در کدام  
غرض بیشتر داشته باشد یا شغف  
زیادت تصور کند و الا در دنیا هیچ لذتی  
نیست که از آن توان گفت این بنفسه  
متضمن این مقدار شغف یا آن قدر  
تفریحست و هرکس از حصولش همان  
مبلغ خوشنودی احساس میکند  
و از اینجاست که مکرر می بینیم که  
شخصی از چیزی لذت میبرد که  
دیگران را بدان اعتنائی نیست یا خود از  
آن تنفر دارند پس اگر من در واقع از  
خدمت شما همان قدر لذت یابم و پس  
که شما از سواری آن اسبها هنوز ظن  
غالب بر اینکه دوام لذت من بیشتر از  
آن شما خواهد بود لذت مرا بهمان قدر  
بر لذت شما باز مزیت میدهد اما اگر  
حقیقتاً خود لذت من زاید باشد  
یعنی در آئی محدود من از خدمت شما  
زیادت محظوظ گردم که شما از سواری

from riding; then, my pleasure, in point of quantity also, will be more than yours.

اَنَوَقْتُ لَدَّتِ مَنْ بِحَسَبِ كَمِّيَّتِ نِيْزًا  
لَدَّتِ شُهَا بِبِشْتَرِ خَوَاهَدُ بُودُ

A.

Your arguments all turn upon this, that my horses may die before me; for in that case alone, a portion only of your dogmas can become verified. But, what if the horses should survive me?

(۱)  
دَلَايِلِ شُهَا هَمَّهٗ بَرَايِنِ بَرْمِيْگَرْدَنْدِ كِه  
اَسْبَهَائِيْ مِنْ پِيْشِ اَزْ مَنْ بِمِيْرَنْدِ جِه  
تَنْهَا دَرَانْصُوْرَتِ بَعْضِيْ اَزْ بَيَانْهَائِيْ شُهَا  
مُحَقِّقْ تَوَانْدُ شُدْ وَبَسْ اَمَّا جِهْ اَكْغَرِ  
اَسْبَهَا بَعْدِ اَزْ مَنْ بِيْمَانَنْدُ

B.

You admit, by this statement, that in your life-time there may be a period when the enjoyment of riding those horses may not be attainable by you; as they may perhaps be dead, or some other person may have become their owner. But, as it is not *quite* possible that I should die before *myself*, therefore, whilst I am living, my pleasure can always be attained.

(ب)  
شُهَا اَزْ اَيْنِ گُفْتَهٗ مُسَلِّمِ مِيْدَارِيْدِ كِهْ دَرِ  
حَيَاتِ شُهَا زَمَانِيْ تَوَانْدُ بُودُ كِهْ شُهَا را  
لَدَّتِ سَوَارِيْ اَنْ اَسْبَهَا مُمَكِّنْ نَباشْدُ  
جِهْ اَنُهَا شايْدِ مُرْدَهٗ باشَنْدِ يَادِيْگَرِيْ  
مَالِكْشَانِ شُدَهٗ باشْدِ اَمَّا چُوْنِ مُمَكِّنْ  
نِيْسَتْ كِهْ بَنْدَهٗ پِيْشِ اَزْ خُوْدَمِ بِمِيْرَمِ  
پَسْ تا زِنْدَهٗ اَمِ لَدَّتِ مَنْ هَمِيْشَهٗ  
حَاصِلْ تَوَانْدُ بُودُ

A.

This, likewise, depends upon my remaining alive as long as you live: but it

(۱)  
اَيْنِ هَمِ مَنْوُطُسْتِ بَرَاْنِكِهٗ بَنْدَهٗ تا شُهَا  
زِنْدَهٗ اَيْدِ زِنْدَهٗ باشَمِ لِيَكِنِ مُحْتَمَلْسَتْ

is probable that I may die before you: in that case—as it pleased you to say that your pleasure consisted in serving me—there may be a period also, in your time, when the pleasure of serving me may not be attainable by you.

## B.

I was speaking of the pleasure which I had already acquired from serving you; and not of that which, in time to come, I might acquire. And (if it has not escaped your memory) in the beginning of these discussions, when you asked me to excuse you—fearing I might have been vexed at the altercation between you and the horse-dealer—my answer was this:—"You make a mistake! My pleasure, in *having done you a service*, is greater, by many degrees, than the pleasure which you may have in riding those horses!" Therefore it makes no difference to me, whether you die before me, or

که من پیش از شما بمیرم در آن حال چون شما را چنین خوش آمد که فرمودید که لذت شما بخدمت بنده بسته بود در حیات شما نیز زمانی تواند شد که لذت خدمت من شما را ممکن نباشد

## ( ب )

من از لذتی گفتگو میکردم که بنقد از خدمت شما حاصل کرده بودم نه از آنچه سپس از خدمت شما تحصیل میتوانستم کرد و اگر از خاطر شریف شما نرفته باشد در ابتدای این مکالمات چون شما از من عذر خواستید که مبادا از مقالات میان شما و دلال ملول شده بودم جواب من این بود که شما سهو میفرمائید لذت من در آنیکه بشما خدمتی کرده ام به مراتب بیشتر است از لذتی که شما از سواری آن اسبها خواهید داشت پس هیچ تفاوت نمیکند مرا که شما پیش از من بمیرید



survive me. The source of my pleasure is attained, and it already exists within me; and I shall take pleasure in the contemplation of it, whilst I live.

يَا بَعْدَ أَزْمَنٍ زَنْدَهٗ مَانِيْدَ مَنْشَأِ لَذَّتِ  
مَنْ حَاصِلِ اسْتِ وَبِالْفِعْلِ دَرْ مَنْ مَوْجُوْدِ  
وَتَا زَنْدَهٗ اَمْ اَزْ خَيَالِشْ لَذَّتْ مَيِّبَرَمِ

(۱)

A.  
Suppose that I and my horses should all survive you. In that case, I shall take pleasure in riding them at a time when you are not alive to take any pleasure from your contemplation: the duration of my pleasure, therefore, would then be greater than that of yours.

فَرَضْ كُنْ كِهْ مَنْ وَاَسْبَهَايِمِ هَمَهٗ بَعْدَ اَزْ  
شُهَا بِمَانِيْمِ دَرِ اَحْصَالِ مَنْ اَزْ سَوَارِيْ اَنَهَا  
لَذَّتْ مَيِّبَرَمِ دَرِ حَالَتِيْ كِهْ شُهَا زَنْدَهٗ  
نِيَسْتِيْدِ كِهْ اَزْ خِيَالِ خُوْدِ لَذَّتْ بَرِيْدِ  
پَسْ دَوَامِ لَذَّتِ مَنْ اَزْ اَنِ شُهَا زِيَادَتِ  
خَوَاهَدْ بُوْدِ

(ب)

B.  
Our conversation was on the subject of the enjoyments of *this life*: but when a person is not in *this world*, of what enjoyment can he be deprived?

گُفْتَنُگُوِيْ مَا بَرَسَرِ لَذَاتِ اَيْنِ عُمُرُ بُوْدِ اَمَّا  
چُونِ كَسِيْ دَرِ اَيْنِ دُنْيَا نَبَاشَدِ اَزْ چِهْ  
لَذَّتِ مَحْرُوْمِ تَوَانَدْ بُوْدِ

(۱)

A.  
Of the enjoyment of *salvation*, which is the greatest of all enjoyments! When a person, in this world, is deprived of any pleasure, he may perhaps, at some other time, recover the same, or may find an equivalent which may afford him consolation for the loss of it. But the pleasures of futurity

اَزْ لَذَّتِ رَسْتِگَارِيْ كِهْ مُعْظَمِ لَذَاتِ اسْتِ  
چُونِ كَسِيْ دَرِ اَيْنِ عَالَمِ اَزْ لَذَّتِيْ مَحْرُوْمِ  
گَرْدَدْ شَايْدِ وَقْتِيْ دِيْگَرِ هَمَانْرا بَا زِيَا بَدَلِيْ  
كِهْ اَوْرَا اَزْ قُوْتِ اَنْ تَسْلِيْ دِهْدْ دَرِ يَابَدِ  
اَمَّا لَذَاتِ اُخْرُوِيْ نَهْ هَمِيْنِ بِيْ بَدَلَنْدِ

are not only without equivalent, but the loss of them is, to us, a sure sign of *eternal condemnation and misery!*

بَلْكَهٗ فَوَتْ أَنَّهُا مَارَا عَلَامَتِ فَلَاكَتْ  
وَعِقَابِ اَبَدِيْسَتْ

B.

I see, again, you are mixing the subjects of the debate; and, with *all this piety*, you are about to confound both worlds together. It is, therefore, better we should here conclude the discussion, and *suffer the heavens and the earth to remain in their respective places.*

( ب )

بَارَمِيْ بَيْنَمْ كِهْ خَلَطِ مَبَحَثْ مِيَكْنِيْ وَبَا  
اَيْنَهَمَهٗ تَقْوِيْ مِيَخَوَاهِيْ كِهْ هَرْدُوْ عَالَمْ رَا  
بِرَهْمْ زِيْ پَسْ بِيَهْتَرَسَتْ كِهْ دَر اَيْنَجَا خْتَمْ  
سَخْنُ كُنْدِيْمْ وَاَسْمَانُ وَرَمِيْنِ رَا بِجَايِ خُوْدُ  
بِگْدَارِيْمْ

#### DIALOGUE VIII.

A.

Heigh-ho! — The world cannot go round without madmen! Come, take *this*, and read it! and see *what* is written in it. — If this man be not mad, then, no madman can be found on the whole earth! — Read aloud; — read aloud!

( ۱ )

هِيْ هِيْ عَالَمِ بِيْ دِيَوَانْگَانِ نَمِيْگَرْدَدِ بِيَا  
اَيْنِ رَا بِيْگِيْرُوْ بِخَوَانِ وَبِهٖ بِيْنِ كِهْ دَر اَيْنِ  
چِهْ نُوْشْتِهٖ اَسْتْ اَكْرَايْنِ مَرْدْ كِهْ<sup>۱</sup> دِيَوَانَهٗ  
نَبَاشَدِ پَسْ دَر تَمَامِ دُنْيَا دِيَوَانَهٗ يَافْتْ  
نَمِيْتَوَانَدِ شُدْ بِلَنْدِ بِخَوَانِ بِلَنْدِ بِخَوَانِ

B. (*reads a Letter.*)

( ب رَقْعَهٗ مِيَخَوَانَدِ )

"SIR,

صَا حِبْ

"The religious controversies, which passed yesterday between us, have made

مُبَا حِثَاتِ دِيْنِيَّهٗ كِهْ دِيُرُوْزْ دَر مِيَانِ

(<sup>۱</sup>) See the Diminutive Particles, pp. 128, 129, &c. &c.

me very anxious on the subject (*lit.* concerning the affairs) of your future existence.

"It is one of the blessed maxims of our holy religion (and, indeed, philanthropy and humanity also require it), that we should not, by our piety and devotion, seek to obtain the glories and salvation of futurity for ourselves alone; but we ought to endeavour at the same time, by our admonitions and exhortations, to the utmost of our power, to guide likewise unto the abode of salvation those [of our fellow-creatures] who, by the temptations of Satan, having wandered from the right path, are, in the fearful desert of perdition, bewildered in the labyrinth of misery.

"And it is come down to us, in the authentic Traditions of the Prophet—(but as I suppose you do not understand Arabic, I send you a translation of the prophetic saying in Persian)—it is in the Traditions, that 'all children are born to be of the

مَا كُنْتُمْ مَرَّ دَرْ بَابِ أُمُورِ آخِرَتِ شُمَا  
بِسْيَارِ مُشَوِّشِ گَرْدَانِیْدَه اَنْدُ

يَكِي اَزْ قَوَانِيْنِ مَرْضِيَّهٔ مِلَّتِ شَرِيفِ  
مَا سَتِ وَ مَرْدَمِ دُوسْتِي وَ آدَمِي مَنِشِي نِيَزِ  
اِقْتِضَا مِي كُنْدُ كِهْ مَا دَرْ جَاتُ وَ نَجَاتِ  
عُقْبِي رَا نِهْ هَمِيْنِ بَتَقْوِي وَ رِيَا ضَاتِ اَزْ  
بِرَايِ خُودِ مَحْصِيْلُ كُنِيْمِ وَ بَسْ بَلَكِهْ  
بِمَوَاعِظِ وَ نَصَائِحِ حَتِّي الْوَسْعِ نِيَزِ سَاعِي  
گَرْدِيْمِ تَا اَنَّا نِيْرَاهُمْ كِهْ بُوَسَاوِسِ شَيْطَانِي  
اَزْ رَاهِ رَاسْتِ بِيْرُوْنِ رَفْتَهْ دَرْ بَادِيَهْ  
هَوْنَاكِ ضَلَالَتْ سَرْگَشْتَهْ طَرِيْقِ شَقَاوَتَنْدِ  
بِسَرْمَنْزِلِ نَجَاتِ دَلَالَتْ كُنِيْمِ

وَ دَرْ حَدِيثِ<sup>۲</sup> صَحِيْحِ وَ اَرْدُ شُدَهْ اَسْتِ اَمَّا  
چُوْنِ مَظَنَّنَهْ شُمَا عَرَبِي نَمِيْدِ اَنِيْدِ مَنْ  
تَرْجُمَهْ حَدِيثِ نَبَوِي رَا دَرْ فَارْسِي اَزْ بَرَايِ  
شُمَا مِيْفَرِسْتَمِ دَرْ حَدِيثِ اَسْتِ كِهْ  
اَطْفَالِ هَمِهْ اَزْ بِي مِلَّتِ اِسْلَامِ مَتَوَلَّدِ

(۲) The حَدِيث is a body or code of recognised Traditions of the Prophet Mohammad, considered to have equal validity, in point of authenticity, with the Korân itself. This passage, therefore, cannot be *literally* translated into English; there being, as I presume, no such Traditions among Christians.

religion of Islam ; but *their parents* make them Jews, Christians, and *Majūs* [Magi or Fire-worshippers]'. I therefore hope, that since the Divine favour has now guided you into the country of the Faithful, the exhortations of *pious people* may conduct you also to the abode of salvation ! One of the disinterested counsels of *your well-wisher* is this, *that*, while you are in Persia, you *do not* associate with those cursed Soofies ; for they not only go to hell themselves, but, without a doubt, they take their associates (be they willing or not) with them likewise, into the infernal regions !—Oh ! how do I tremble for your soul—like the willow-tree before a mighty wind ! Free yourself from the chains of the *wicked* ; and enter the circle of the *pious* people of Islam, in order that, in company with *them*, you may enter Paradise !—And peace be upon him who follows the true guide ! ”

مِگَرْدَنْدَ لِيَكِنْ پَدَرُو مادرِ شان ايشانرا  
يَهُودَ وَنَصَارِيَّ وَمَجُوسَ مِگَرْدَانَدَ لِهَذَا  
أُمِيدَ وَارِجَنانَمَ كِهْ چُونْ أَكُنُونْ تَوْفِيقِ  
الْهِیْ شُمارا بِبِلادِ اِسْلَامِ هِدایتِ كَرْدَه  
أَسْتُ مُواعِظِ أَهْلِ تَقْوٰی نِيزِ شُمارا  
بِسَرْمَنْزِلِ نِجاتِ دَلالَتِ كُنْدِيكِي اَز  
نِصايِجِ بِي غَرَضِ اَيْنِ خَيْرخواه شُمارا  
اينَسْتُ كِهْ مادا مِيكِهْ دَر ايرانيْدَه با اَيْنِ  
صُوفِيهايِ مَلْعُونِ مُعاشرَتِ نَكُنيدِ كِهْ  
ايشانْ نَهْ هَمِيْنِ خُودْ تَنها بِجَهَنَّمَ مِيرو  
نَدَوِيْسْ بَلَكِهْ مُصاحِبانِ خُودْرا نِيزِ بِي  
شَكْ خَواهيْ نَخَواهيْ با خُودْ بِاسْفَلِ  
السَّافِلِيْنَ خَواهند بُرْدَ آهْ كِهْ چُگونَهْ اَز  
بِرَائيْ جانتِ مِيلَرَزَمْ مَانَدِ دِرْخَتِ بِيْدِ  
دَر مُقابِلِ بادِ صَرَصَرِ اَز سِلْسِلَهْ اَشْرارِ  
خُودْرا اَزادْ گَرْدانْ وَدَر حَلَقَهْ صالِحايِ  
اِسْلَامِ داخِلْ شَوتابِ مُصاحِبَتِ ايشانْ  
داخِلِ بَهْشِتِ گَرْدِيْ وَالسَّلَامُ عَلَيْ مَنْ  
تَبَعَ الْهُدٰى

What is this? And who is it from? and what is the meaning of it? It has neither a seal nor signature, whereby one may know who has written it!

A.

I will now tell you all about it. I know who has written it.

Yesterday, after you went away from this place, I went also, to return a visit of the Minister for Foreign Affairs. While I was sitting in the Minister's apartment (where a number of people were also present), there entered a Mulla (Doctor), apparently about sixty-one or two years of age; but, up to that time, I had never seen so strange a figure!—white turband, white garments, white mantle!—in short, from head to foot, excepting his beard, which by dint of dyeing looked blacker than jet, he resembled snow newly fallen on the mountain-top;—having just come out of the bath, with his head and neck shaven as clean and as smooth as the interior of the pearl-oyster, and with

این چه چیز است و از کیست و چه  
معنی دارد نه مهری دارد و نه نشانی که  
کسی بداند کی نوشته است

(۱)

من حالا همه اش را از برات میگویم من  
میدانم کی نوشته استش

دیروز چون شما از اینجا رفتید منهم  
ببازدید وزیر امور خارجه رفتم چون  
در مجلس وزیر نشسته بودم و جمعی هم  
حاضر بود ندیدم ملای داخل شد  
ظاهر بسن شست و یکدو سال اما من  
تا آنوقت هرگز همچو هیئات غریبی  
ندیده بودم منديل سفید لباس سفید  
ردای سفید خلاصه از سر تا پا بغیر از  
ریشش که بضرب رنگ\* از شبه سیاه تر  
می نمود مثل برنی می مانست که  
تازه بر سر کوه افتاده باشد از حمام تازه  
بیرون آمده با سر و گردنی مثل اندرون  
صدف صاف و پاک تراشیده باریشی

\* رنگ literally means "colour"—any colour; but in abstract, it is applied to the leaves of the indigo-plant, which are pounded and made into a paste with which they dye the beard.

a beard most diligently trimmed, and rounded like a half-moon in a state of total eclipse, mocking, as it were, the ordinary course of nature!—his mustaches cut close to his upper lip, and his lips busily employed in muttering ejaculations as he approached;—a very neat staff in one hand, and a rosary of large beads in the other;—and, putting all together, he appeared the very personification of austerity and devotion! As he was entering, the assembly all reverentially stood up; and the apartment itself became filled, at his entry, with the scent of ottar of roses. The Minister ran out, barefooted, as far as the door of the coffee-room, to meet him, and, with the utmost reverence and respect, brought and seated him in the highest place; and himself—respectfully leaving a space between them wide enough for two or three persons—took his seat lower down.

دَرْ کَمَالِ دِقَّتِ تِیْمَارِ کَرْدَهُ وِمْدَ وَرَشَبِیْهِ  
نِیمَ مَاهِیِ مُخَالَفِ عَادَتِ طَبِیْعَتِ گُویِ  
دَرْ خُسُوفِ تَامِ شَارِبَشِ تَا مُحَازِیِ لَبِ  
بَالَا مِقْرَاضِ کَرْدَهُ وَلَبْهَاشِ مَشْغُولِ  
هَمِهْمَهٗ دُکْرُجُونِ نَزْدِیکِ مِیَامَدِ عَصَائِ  
بِسْیَارِ مُنْقَهْیِ بَیکَدَسْتِ وِتْسَبِیحِی  
بَادَا نِهَائِیِ بُزْرُکِ بَدَسْتِ دِیْگَرِ وَهْمَهٗ  
رَوِیْهَمِ رَفْتَهٗ خُودِ شَخْصِ نَقْوِیِ وَرِیَاضَتِ  
مِی نِمُودِ چُونِ دَاخِلِ مِیْشُدِ أَهْلِ مَجْلِسِ  
هَمِهْمَهٗ بِنَوَاضِعِ بَرِخَاسْتَنَدِ وَ مَجْلِسِ خُودِ  
أَز دُخُولِشِ أَز بُوئی عِطْرِ گُلِ پَرُشَدِ وَ زَیْرِ  
تَا دِر قَهْوَهٗ خَانَهٗ<sup>۳</sup> بِاسْتِقْبَالِشِ پَا بَرِهَنَهٗ  
بِیْرُونِ دَوِیدُو بِاعْزَازِ وَ احْتِرَامِ تَمَامِ أَوْرَا  
أَوْرَدُو بَر صَدْرِ نِشَانِیدِ وَ خُودِ بِفَاصِلَهٗ  
دُوسِهٗ کَسِ حَرِیمِ<sup>۴</sup> فِیْمَابَیْنِ وَ اگْذَا شَتَهٗ  
پَا یَیْنِ تَرَا زِ اُونِشَسْتِ

(۳) See Note 2. Dialogue V.

(۴) حَرِیم, an Arabic word, literally signifies "a sacred place" or "sanctum." It has, besides this, a technical or conventional meaning, in which sense the word has here been employed; namely, "the vacant place" left by a person between himself and another, out of respect to the latter.

B.

Ah! how much prolixity you are giving to your story! Say, at once, what was his name. Although, I have an idea that I already know of whom you are speaking.

( ب )  
 آه شَمَا چِه قَدَر تَفْصِیلْش مِیْدِهیدْ  
 یَکَمَرْتَبَه بَگُوکِه اِشْمَش چِه بُودْ اَکَر چِه  
 حَکْسِ مَنْ اَیْنَسْت کِه مِیْدَانَم اَز کِی  
 مِیگویی

A.

They were addressing him,  
 "The Rev. Hajee Mūlla-  
 Zayn-ūll-Aubedeem."

( ۱ )  
 اَوْرَا جِنَابِ جَاحِی مَلَّازِیْنُ الْعَابِدِیْنُ  
 خِطَابْ مِیگَرْدَنْدْ

B.

Now, *you have* relieved me! — It is the same! — Everybody knows him! — He is among the most celebrated of the "Khūshks."

( ب )  
 حَالَا فَا رِغْمِ گَرْدِی هِمَا نَسْت هَمَه کَس  
 اَوْرَا مِیَشْنَا سَدْ اَوْرَا زِ مَشَاهِیْرِ خُشْکُهَا سْتْ

A.

What is "Khūshk"? and what does it mean?

( ۱ )  
 خُشْکْ چِه چِیزِ اسْت وَ چِه مَعْنِی دَارْدْ

B.

"Khūshk" means *dry* and *inflexible*, like a *hard stick*, which does not bend in any direction: but in Persian, it is also a metaphor for those *superstitious people* who, in regard to matters of religion, are *injudiciously scrupulous*.—They call *them*, also "Khar-sauleh."

( ب )  
 خُشْکْ یَعْنِی یَابِسْ وَ سَخْتْ مِثْلِ چُوبِ  
 خُشْکِی کِه بَهِیچِ طَرَفِ خَم نَمِیْشُودْ  
 وَ دَر فَا رِسی کِنَا یَتِ اسْت اَز مَرْدُ مَانِ  
 وَ سَوَاسِی کِه دَر بَابِ دِیْنِ یِی بَصِیْرْتْ  
 مُحْتَاطْ اَنْدْ وَ اِیْشَا نَرَا خِرْصَالِیْ نِیْزْ  
 مِیگویندْ

A.

Be so kind as to explain the meaning of "Khar-

( ۱ )  
 مَعْنِی خِرْصَالِیْ رَا هَم نِیْزْ مَحَبَّتْ فَرْمُودَه

sauleh" as well; for *this* word also, like "Khūshk," is new to me (*lit.* has a novelty for me).

## B.

"Khar-sauleh" means a *pious donkey*.—This is also another metaphor, in Persian, for a blockhead, in whom real stupidity is combined with the external forms of devotion. That is, his folly is natural and real; but his piety is merely imitation and blind zeal, without discrimination or judgment in those actions which render a man truly pious and acceptable to God. And such persons as these are to be found in every nation, and in all religions: thus, in English, you call them "Bigots."

## A.

Be he a "Khar-Sauleh," or "Khūshk," or both, whatever you please; nevertheless, he did not appear to me deficient in sense; for many of his proofs and arguments were well weighed, and appeared very plausible.

## B.

Are any of them still remaining in your recollection? What was he saying; and what was he arguing about?

بیان نمانید که این لفظ هم مثل  
خُشک از برای من تازه دارد

( ب )

خر صالح یعنی حمار پرهیزگار و این نیز در  
فارسی کنایتیست دیگر مرگود نیرا که  
دروئی معنی حماقت باصورت عبادت  
مجمع باشد یعنی حمقش ذاتی و واقعی  
باشد ولیکن صلاحش محض تقلید  
و عصب بی امتیاز و بصیرت در افعالی  
که آدمی را حقیقتاً مورع و مقبول خدا  
مگردانند و چنین اشخاص در هر قوم  
و هر ملت یافت میشوند چنانچه در  
انگلیسی شما ایشانرا بیگت میگویند

( ا )

خر صالح یا خشک یا هر دو هر چه بخواید  
اما او بنظر من کم عقل نمی نمود چه  
دلایل و برا هیئتش بسیاری سنجیده  
و مستحسن می نمودند

( ب )

فنیج از آنها در خاطر تان مانده اند  
چه میگفت و از چه بحث میکرد



## A.

(۱)

The controversy was on the topic of Faith and Religion—whether the Mohamadan or the Christian Religion was the true faith.—I said thus:—“As the followers of Islam already believe that Christ was sent by God, and his religion was true, *this* alone is quite sufficient to enable us Christians to establish the truth of our religion; as there can be no proof better than the voluntary admission of the opponent himself. Therefore it is now for the Muslims to prove the truth of their religion, and shew that Mohammad was the Apostle of God, and, by His command, the abrogator of the religion of Jesus.”

He answered: “The same evidences and proofs which teach us to believe the truth of the Christian faith—that is, the Kūrān and the Tra-

مباحثه برسر دین و مذهب بود که  
آیا ملت محمدی برحق است یا دین  
عیسوی من گفتم که چون اهل اسلام  
معتقدند براینکه عیسی فرستاده خدا  
بود و دینش برحق ما عیسویا نرا همین  
برائبات حقیقت دین مان کافیست  
چه هیچ دلیل از ادعان خود خصم بهتر  
نمیتواند بود پس اکنون اهل اسلام  
راست است که راستی دین خود را ثابت  
کنند و بنمایند که محمد رسول خدا  
و بامر او ناسخ دین عیسی آمد  
جواب داد که همان دلایل و براهینی  
که حقیقت دین عیسوی را بما تعلیم  
میکند یعنی قرآن و احادیث همانها

(۱) In these colloquies, the Persian idiom, or manner of quoting, has been preserved; that is, to make a person repeat his own expressions, as well as to repeat one's own expressions, in the very words in which they were uttered when spoken. This peculiarity of Oriental phraseology has been already remarked upon (Note 5. Dialogue 4.); and it has been adhered to in the translation, in many places, even when not consistent with English phraseology. But, as it happens that, in this instance, the personification is quite admissible according to English, it has with propriety been preserved.

ditions—the same also instruct us in the truth of the Mohammadan religion.”

I said: “Since we Christians do not consider Mohammad a true prophet (*lit.* true), we cannot believe in the Kūrān and the Traditions; for Mohammad himself is the author of them. Therefore, to prove the truth of the religion of Islam to us, other proofs and testimonies are necessary.”

He answered: “The case is confined to one or the other (*lit.* is not out) of these two positions.—Mohammad was either true or false. If we believe him to have been true, we must believe the whole of his statements; and if otherwise, we must look upon the entire of his sayings and doings with doubt, or even reject them altogether. For it cannot be, that we should consider only a portion to be true, and the other portion false; so as to believe implicitly in some (points), and to reject others as absolute falsehoods. For instance; you cannot expect that the Mūslems should believe Mohammad, when he

نیز ما را از راستی دین محمدی  
می آگاهانند

من گفتم که چون ما عیسویان محمد را  
صادق نمیدانیم بقرآن و احادیث  
معتقد نمیتوانیم بود چه محمد خود  
منشاء آنهاست پس در اثبات حقیقت  
دین اسلام ما را احتیاج ببراہین و ادله  
دیگر است

جواب گفتم که حال از این دو بیرون  
نیست محمد یا صادق بود یا کاذب اگر ما  
او را صادق دانیم باید بتمام گفته های وی  
معتقد باشیم و اگر نه باید که در تمامی  
اقوال و افعال او بتشکیک بنگریم یا خود  
همه را بکلی رد کنیم و نمیشود که پاره را  
راست دانیم و پاره را دروغ چنانچه در  
بعضی یقین کامل کنیم و بعضی را چون  
کذب محض رد نمائیم مثلاً شما متوقع  
نمیتوانید بود که اهل اسلام از محمد  
باور کنند وقتی که میگوید عیسی از

says 'Jesus was sent by God,' and to reckon him a liar when he again says that he himself was also sent by God!"

I said, in reply, "The belief of a person, or even a nation, in an event, does not make it *necessary* for others also to believe in it; and this *fact* alone—that the Mūslēms believe Moham-mad to be true in his testimony with regard to the mission of Jesus—is sufficient to warrant Christians in saying to you (Moham-madans), 'We have no need of any other evidence to prove the mission of the Messiah; for if the use of proofs be to establish a *truth*, you already *believe* and *confess* it.' And since you consider Mohammad to be true in this part of his statement, you may also suppose him so in what he may have stated with regard to his own mission: but it is by no means incumbent upon us Christians to agree with you in this belief, as we do not avail ourselves of what your Prophet has stated concerning the mission of the Messiah; and our faith

جانبِ خدا مَبْعُوثُ بُودَ اَوْرَا کاذِبْ  
شمرند چُون میگویند که خُودش هَم نيز  
از جانبِ خدا مَبْعُوثُ بُودْ

مَنْ جَوَابِ گُفْتَمْ کِه اِعْتِقَادِ شَخْصِي  
يَا قَوْمِي دَر اَمْرِي مُسْتَلْزِمِ اِعْتِقَادِ دِيْگَرَانْ  
نَيْسْت وَ هَمِيْنِکِه اَهْلِ اِسْلَامِ مُحَمَّد رَا دَر  
شَهَادَتَش بَر سَالَتِ عِيْسِي صَادِقْ  
مِي دَانَنْد عِيْسَوِيَان رَا کَافِيْسْت کِه  
بِگويند کِه ما رَا اِحْتِيَاجِ نَيْسْت کِه  
رَسَالَتِ مَسِيح رَا بَادَلَهْ دِيْگَر اَز بَرايِ شُما  
ثَابِتْ کُنِيْم چِه اَگَر مَقْصُودِ اَز حُجَّتْ  
ثُبُوتِ حَقِي بَاشَد شُما خُود بِالْفِعْلِ بَانَ  
مُعْتَقِدْ وَ مَقْرِيْدْ وَ چُون شُما مُحَمَّد رَا  
دَر اَيْنِ گُفْتَهْ اَوْ صَادِقْ مِي دَانِيْد مِي تَوَانِيْد  
کِه اَوْ رَا نيز دَر اَنجِه نِسْبَتِ بَر سَالَتِ خُود  
هَم گُفْتَهْ بَاشَد صَادِقْ پِنْدَارِيْد لِيکِنْ  
هَر گِز بَر ما مَسِيحِيَان لَازِمِ نَيْسْت کِه دَر  
اَيْنِ اِعْتِقَادِ بَا شُما مُوَافَقْتْ کُنِيْم چِه ما اَز  
اَنجِه پَيْغَمْبَرِ شُما دَر بَابِ رَسَالَتِ مَسِيحِ

in our own religion does not depend upon the testimony *he* bears to the mission of the Messiah."

He said: "It is quite incumbent upon Christians, in their controversies with the Mūslems (especially when they invite the latter to embrace the religion of Jesus), to prove the mission of the Messiah, and the truth and perpetuity of his religion, by arguments and testimonies distinct from what Mohammad has stated in that respect. For, suppose that I have abandoned the faith of Islam, and become a Christian, *because* I consider Mohammad sincere in his testimony respecting the mission of the Messiah; yet, immediately that I become a Christian, it becomes a vital principle of my faith to turn round and consider Mohammad a liar. Hence, I am bound to consider Mohammad *sincere*, in order to *prove him* to be a liar; and to become a Christian through the testimony of a man in whom Christianity itself teaches me to disbelieve!"

گفته است بهره نمیگیریم و اعتقاد مادر  
دین خود منوط بگواهی وی در باب  
رسالت مسیحانیست

اوغفت که بر عیسویان لازمست که در  
مباحثات خود با مسلمانان خاصه  
چون ایشانرا بملت عیسوی دعوت  
میکنند رسالت مسیح و حقیقت و دوام  
مذهب او را بدلائل و براهین دیگر غیر  
آنچه محمد در آن باب گفته است ثابت  
کنند چه فرض کن که من ترک دین  
اسلام کرده عیسوی شدم بسبب اینکه  
محمد را در گواهی من نسبت بر رسالت  
مسیح صادق میدانم اما بمجرد اینکه  
من عیسوی شدم یکی از اصول دین  
من میگردد که برگردم و محمد را کاذب  
دانم لهذا مرا باید که محمد را صادق  
دانم تا او را کاذب ثابت کنم و عیسوی  
گردم بگواهی شخصی که خود عیسویت  
مرا تعلیم میکند که ویرا باور نکنم

B.

Aha! I see that the "Akh-fash's goat" shakes his head at logic too!

( ب )  
 هَامِي بَيْنَم كِه بُزِ أَخْفَشِ بِمَنْطِقِ هَمُ  
 سَرِي مِي جُنْبَانْدُ

A.

Akhfash's goat?! What does this mean? This expression is also new to me!

( ا )  
 بُزِ أَخْفَشِ اَيْنِ چِه مَعْنِي دَارْدِ اَيْنِ  
 عِبَارَتِ هَمُ اَزْ بُرَائِي مَنْ تَا زِهْ اَسْتُ

B.

Akhfash is one of the celebrated grammarians of Arabia. They say, that at the beginning of his studies, whether because he had a bad delivery, or had not as yet acquired any knowledge worthy of being delivered, or both—God knows best!—but, certain it is, that at that time he could not find a pupil to whom he might repeat what he was in the habit of acquiring at public lectures or by private studies, and by this means sharpen his own wits. Now, you must know, that in Eastern Countries, amongst

( ب )  
 أَخْفَشِ يَكِي اَزْ مَشَاهِيرِ كُتُبِ عَرَبِسْتُ  
 گُوَيْنْدُ كِه دَرْ مَبَادِيِ تَحْصِيلِشِ بِسَبَبِ  
 اَنَكِهْ تَقْرِيرِي بَدِ دَاشْتِ يَا اَنَكِهْ هُنُوزِ عَلَمِي  
 كِه لَایِقِ تَقْرِیرِ بَاشْدِ نَمِيدِ اَسْتُ يَا هَرْدُو  
 خُدا بَهْتَرُ مِيدَانْدُ اَمَّا اَيْنِ مَعْنِي اَسْتُ  
 كِه دَرْ اَنَوَقْتُ تَلْمِیْذِي نَمِیْتَوَانِسْتُ  
 یَا فْتُ كِه اَنَجِهْ يَا سَتَفَادَهْ<sup>۶</sup> يَا مُطَالَعَهْ  
 حَاصِلِ هَمِيكَرْدِي بَوِي تَكَرَّارِ نَمُودِي  
 وَبِدِينِ وَسَيْلَتِ فَهَمِ خُودِ رَا تِيزْ كَرْدَا  
 نِيدِي وَشَمَا اَيْنِ رَا بَايْدِ بَدَانِيدُ كِه دَرْ

(۶) اِسْتِفَادَهْ (an Arabic word) is *deriving*, or *seeking*, *benefit*. It may be from any thing. But its conventional meaning (which, in this place, the context of the story also indicates) is, *attending public lectures*. In like manner مُطَالَعَهْ (also an Arabic word) of itself signifies, *looking into*, or *perusal*; but, contrasted with *public lectures*, its conventional meaning is, *private study by oneself*.

the students, the repeating of what they have learned from Public Lecturers, either to each other or to other pupils, is of much greater importance than the listening to the Professor alone. And this Arabic maxim is well known amongst them, viz. "The lecture is equal only to *one word*, but the *repetition* is a thousand." However, the poor Akhflash was for a long time quite unhappy and distressed, and at a loss how to supply the want of a pupil. At length, he (*literally*, his thoughts) hit upon this expedient. He bought a little kid, and taught it while yet young; until, by degrees, it became quite perfect in the part Akhflash expected it to perform, which was this:—As soon as Akhflash opened any book, and placed it before himself, the little goat also instantly bounded on the other side of the book, opposite to Akhflash, and, bending both its fore-legs, rested on its knees, and, fixing both its eyes on the face of the *teacher*, waited with profound attention. Akhflash would begin lecturing; and whenever he came to the end of a preposition,

بِلَادِ مَشْرِقِيَّهِ دَرِ مِيَانِ طَلَّابِ تَكَرَّارِ آخِجَه  
 اَزْ مَدْرَسِ اِقْتِبَاسِ كَرْدَه اَنْدِ بَايَكْدِ يَكْر  
 يَابِتْلَا مِيْنِ دِيْكَرَاهُمْ اَسْتِ اَزْ اَصْغَا نِمُوْدَنْ  
 بِمَدْرَسِ وَايْنِ مَثَلِ عَرَبِيْ دَرِ مِيَانِشَانِ  
 مَشْهُورِ اَسْتِ كِه اَلْدَرْسِ حَرْفِ وَالتَّكَرَّارِ  
 اَلْفِ بِهَرْحَالِ اَخْفَشِ مَسْكِيْنِ مَدِّيْ  
 مَدِيْدِ اَفْسُرْدَه وَ مَهْمُومِ مِيْبُوْدِ وَ مَحْيِرِ  
 كِه تَلَا فِيْ عَدَمِ تَلْمِيْذِ رَا چِگونَه نِمَايْدِ  
 بِاَلَاخِرَه خِيَالِشِ بَايْنِ تَمَهِيْدِ بَرِ خُوْرْدِ  
 يَكِ بَرِ غَالَه كُوْچِكِيْ خَرِيْدِ وَ دَرِ كُوْچِكِيْ  
 اَنْرَا اَمُوْخْتِ تا اَنَكِه بِتَدْرِیْجِ دَرِ آخِجَه  
 اَخْفَشِ اَزْ اَنْ مَنْظُوْرِ دَاشْتِ كِه بَعْمَلِ  
 اُوْرْدِ كَامِلِ گَرْدِيْدِ وَاَنْ اَيْنِ بُوْدِ كِه تا  
 اَخْفَشِ كِتَابِيْ رَا بازْ كَرْدِيْ وَ پِيْشِ خُوْدِ  
 نِهَادِيْ بَرِ كِ نِيْزِ بِالْقُوْرْدِ دَرِ اَنْطَرَفِ كِتَابِ  
 بَرِ جَسْتِيْ وَ دَرِ مُقَابِلِ اَخْفَشِ هَرْدُوْ  
 دَسْتِ خَمِ كَرْدَه بَرِ زَانُوْمِيْ اِيْستادُوْ هَرْدُوْ  
 چَشْمِ بَرِ رُوِيْ مَعْلَمِ نَصَبِ كَرْدَه دَرِ  
 كَمَالِ تَوَجُّه مِيْاَنْدِ اَخْفَشِ بِنَايِ اِفَادَه

or to a pause, he would look the goat in the face, and, in a louder tone of voice, ask, "Didst thou understand?" when the goat, in reply as it were, nodded its head thrice, as much as to say, "Yes!"

Since that time, "Büzé Akhfash" has become a nickname for those *simpletons* who have no more active brains in their heads than [had] Akhfash's goat, and, like the same animal too, when a conversation is going on upon some intellectual subject, of which they have not the least notion, *shake their heads and beards*, as much as to say, "*We understand also.*"

## A.

You bear too hard upon the Rev. Hajee Mülla-Zayn-üll-Aubedeem! — — I fear there is *another* cause, which prompts you to disparage him. *I know* he has not much friendship for the *Soofies*.

میکرد و هرگاه باخر مسئله یا بوقفی  
رسیدی روبیز کردی و باوازی بلندتر  
پرسیدی که فهمیدی و بزگویی در  
جواب سه بار سر خود را جنبانیدی  
و گویا گفتی بلی

و بز اخفش از آن وقت کنایت شده  
است مرأشخاص ساده لوحی را که در  
سر خود معری گرم تر از بز اخفش ندارند  
و مانند همان جانور نیز چون در  
مناظرات عقلیه که از آن مطلقاً خبری  
ندارند بجای میروند سروریشی  
میجنبانند یعنی که ما هم می فهمیم

## (۱)

شما بر جناب حاجی ملازین العابدین  
زیادت سخت میگیرید میترسم که  
سبب دیگر باعث است شما را  
بر تعیب او من میدانم که او با صوفیان  
دوستی چندان ندارد

## B.

There *may be something in this, too*. But look, my friend, at my watch! By the Persian way of reckoning, it is now an hour after midnight; and, according to the English, one o'clock in the morning!—Sleep is necessary: so, Good night! and God bless you!

( ب )

شاید که در این هم چیزی باشد لیکن  
رفیق بساعت من نگاه کن بحساب  
ایرانیان اکنون یکساعت بعد از نصف  
شبست وبقاعده انگلیسان ساعت  
یک از صبح خواب لازمست شب شما  
خوش باد و خدا حافظ شما



## ALPHABETICAL LIST

OF THE

## ENGLISH AND PERSIAN TERMS OF GRAMMAR.

THESE Terms are in common between the Arabian and the Persian Grammarians, and owe their origin entirely to the former language.

Ablative. If “by” is prefixed to a Noun in English, the corresponding term in Persian is مَفْعُولٌ بِهِ; and if “from,” or “with,” مَفْعُولٌ عَنْهُ, or مَفْعُولٌ مَعَهُ, respectively.

Abridgment, مُخْتَصَرٌ.

Abstract Noun, حَاصِلِ مَصْدَرٍ.

Accent, تَلْفِظٌ. To accent, تَلْفِظُ كَرْدَنَ.

Accentuation, لَهَجَتٌ, or تَلْفِظٌ.

Accusative, مَفْعُولٌ مُطْلَقٌ, or مَفْعُولٌ.

Accusative Case, حَالَتِ مَفْعُولِيَّتِ; i.e. a Noun in the Accusative Case.

Action, عَمَلٌ.

Active Participle, اِسْمِ فَاعِلٍ; i.e. Noun, or name of agent.

Active Verb, فِعْلٌ مُتَعَدِّي } A Verb in the Active Voice, if it  
Active Voice, فِعْلٌ مَعْرُوفٌ } be a Transitive Verb, is termed  
Addition, اِلْحَاقٌ } فِعْلٌ مُتَعَدِّي; but if only Active,  
it is termed فِعْلٌ اِلْزِمٌ.

Additional Letters, or Particles, حُرُوفِ زَوَائِدُ, or مُلْحَقَاتُ;  
also زَوَائِدُ.

Adjective, وَصْفُ, or صِفَتُ.

Adjunct, لِلْحَاقِ, or مُلْحَقُ.

Adverb, ظَرْفُ, or حَالُ.

Adverb of Time, ظَرْفِ زَمَانُ.

Adverb of Place, ظَرْفِ مَكَانُ.

Affirmative Particle, حَرْفِ اِثْبَاتِ, حَرْفِ اِيجَابِ, حَرْفِ تَاكِيدِ,  
or (if to swear "by") حَرْفِ قَسَمِ. Plural, حُرُوفُ for all.

Affirmative Form, حَالَتِ اِثْبَاتِ, حَالَتِ اِيجَابِ, حَالَتِ تَاكِيدِ.

Affirmative Verb, فِعْلِ مُثَبِّتِ.

Affix. The corresponding term to this is never used in the  
Singular Number; لَوَاحِقُ, or مُلْحَقَاتُ, both being Plural.  
But they are rendered Singular, by placing يَكِي اَز ("one of")  
before them; thus, يَكِي اَز لَوَاحِقِ.

Agent (of a Verb), فَاعِلُ.

Agent (of a Participle, &c. &c.) اِسْمُ.

Agreement, تَوَافُقُ, or مُوَافَقَتُ.

Allegorical } اِيْهَامُ, or كِنَايَتُ.  
Allegory }

Alphabet (letters of), حُرُوفِ تَهْجِيّ.

Ambiguous, مُوْهِمِ اِيْهَامُ, or اِيْهَامُ.

Annotations, حَوَاشِيّ. Plural, حَاشِيَة.

Antecedent, مُبْتَدَأ.

Antithesis, ضِدّ.

Aorist, مُضَارِع.

Apposition, بَدَل.

Article, عَلَامَتِ تَعْرِيف, or حَرْفِ تَعْرِيف.

Auxiliary, رَابِطَة. Auxiliary Verbs, أفعال رَوَابِط.

Copulative (Conjunction), حَرْفِ عَطْف.

Case, اِعْرَاب, or حَالَت.

Causal Verb, فِعْلٌ مُجْبُور.

Clause, جُمْلَة, or فِقْرَة.

Commentary, شَرْح, or تَفْسِير.

Comparative Particle, حَرْفِ تَشْبِيه, or حَرْفِ تَفْضِيل.

Comparative Degree, حَالَتِ تَفْضِيل.

Comparison (Degrees of) مَرَاتِبِ تَفْضِيل.

Composition, تَأْلِيف. Plural, تَأْلِيفَات, or عِبَارَت. Plural, عِبَارَات.

Compound, مُرَكَّب.

Concrete (as opposed to "Abstract"), مُقَيَّد.

Conditional, شَرْطِي.

Conditional Participle, حَرْفِ شَرْط.

Conditional Clause, جُمْلَة شَرْطِيَة.

Conjugation, بَاب, or تَصْرِيف. To conjugate (a Verb),

صَرَفَ كَرَدَن.

Conjunction, عَطَف.

Connective Particle, حَرْفِ رِبْط, or رَابِطَة. Plural, حُرُوفِ رَوَابِط, or رَوَابِط.

Consonant (as opposed to Vowel), حَرْفِ مُعَرَّب. Plural حُرُوفِ مُعَرَّبَة.

Consequence, نَتِيجَة.

Context, فُحْوَايِ كَلَام, or قَرِینَة.

Dative Case, مَفْعُولٌ فِيه.

Dedective, اِسْتِثْقَا. Dedected, مُشْتَق, or مَأْخُود.

Declension, كَوِيل, or صَرَف.

Declinable (Noun), اِسْمٌ مُنْصَرَف.

Defective, نَاقِص.

Defective Verb, فِعْلٌ نَاقِص.

Definite, مَعْرُوف, or مَعْرِفَة.

Definitive Particle, حَرْفِ تَعْرِيف.

Definition, تَعْرِيف, or حَد.

Demonstrative Pronoun, اِسْمِ اِشَارَة.

Derivative, مُشْتَق, or مَأْخُود.

Descriptive Particle, حَرْفِ تَوْصِيف.

Diminutive, تَصْغِير.

Discriminative, تَمِيزٌ.

Disjunctive Particle, حَرْفِ تَرْدِيدٍ, or حَرْفِ اِسْتِثْنَا.

Dual, تَنْثِيَّةٌ.

Ellipsis, مَفْهُومٌ, or مَقْدَرٌ; *i.e.* any thing understood or supposed.

Elocution, مُعَانِي بَيَانٍ.

Emphasis, تَأْكِيدٌ.

Epithet, لَقَبٌ.

Etymology, أَصْلُ لُغَتٍ; *i.e.* the original meaning of a word.

Example, مِثَالٌ. Plural, أَمْثَلَةٌ.

Explanatory Particle, حَرْفِ تَفْسِيرٍ.

Expression, كَلَامٌ.

Feet (in Prosody), تَقْطِيعٌ.

Feminine, مُؤَانَّثٌ.

First Person, مُتَكَلِّمٌ. *Literally*, Speaker.

Future, مُسْتَقْبَلٌ.

Form ; Formation ; بِنَا, or مَبْنِيٌّ.

Gender, جِنْسٌ (or, Genus).

Generic Noun, اِسْمُ جِنْسٍ.

Genitive, اِضَافَةٌ. The Noun which is in the Genitive Case is termed مُضَافٌ اِلَيْهَا; and that which governs it, مُضَافٌ.

Gerund, اِسْمُ حَالِيَّة. A kind of Verbal Noun; which governs Cases, like a Verb.

Grammar, صَرَفٌ وَكَوٌّ, or وَكَوٌّ.

Idiom, مُحَاوَرَتٌ.

Idiomatic, { بَرُوْفِي مُحَاوَرَتٌ | مُوَافِقِي مُحَاوَرَتٌ }  
Idiomatically, { اَزْقرَارِ مُحَاوَرَتٌ | مُطَابِقِي مُحَاوَرَتٌ }  
all equally meaning *idiomatically*, or according to *idiom*.

Imperative Mood, اَمْرٌ, or فِعْلٌ اَمْرٌ, or صِيغَةُ اَمْرٍ.

Imperfect Tense, مَاضِي اِسْتِمْرَارِي (for, "I was doing"); or, مَاضِي قَرِيبٌ (for, "I have done").

Imperfect Verb. See Defective Verb.

Infinitive Mood, مَصْدَرٌ.

Index, فَهْرَسْتٌ.

Indeclinable, غَيْرُ مُنْصَرَفٍ.

Indefinite, نَكْرَهٌ.

Indicative Mood, فِعْلٌ مُطْلَقٌ, or, simply, فِعْلٌ.

Intransitive Verb, فِعْلٌ لَازِمٌ.

Interjunction, صَوْتُ. Plural, اَصْوَاتٌ, or نِدَاءٌ.

Introduction, مُقَدِّمَةٌ.

Irregular, سُهَاعِي. When a Noun, or a Verb, deviates from the ordinary Rules of Grammar, it is termed سُهَاعِي, i.e. heard from the natives who have so used it. But if such instances of deviation are few, or uncommon, the *Irregular* is then termed شَادّ, i.e. rare.

Masculine Gender, مُذَكَّر.

Metaphor,  $\left. \begin{array}{l} \text{استِعَارَتُ} \\ \text{استِعَارَتَا} \end{array} \right\}$  Plural  $\text{استِعَارَاتُ}$ .  
 Metaphorical,  $\left. \begin{array}{l} \text{استِعَارَتُ} \\ \text{استِعَارَتَا} \end{array} \right\}$   
 Metaphorically,  $\left. \begin{array}{l} \text{استِعَارَتُ} \\ \text{استِعَارَتَا} \end{array} \right\}$

Measure, وَزَن, Plural أَوْزَان; or (in Poetry) بَحْر, Plural بُحُور.

Multitude, Noun of, اِسْمِ جَمْع.

Name, Proper, عَلَم. (Also Appellation.)

Negation, نَفْي. Negatived, مَنفِي.

Negative Particle, حَرْفِ نَفْي.

Negative Form, مَنفِي, or حَالَتِ نَفْي.

Nominative, فَاعِل.

Nominative Case, حَالَتِ فَاعِلِيَّت.

Neuter Gender. The Arabs have but two Genders, Masculine and Feminine; to either of which only a Noun may belong, according to its sex, or other grammatical circumstances.

Neuter Verb, فِعْلٍ لَازِم.

Noun, اِسْم.

Noun Adjective, صِفَت.

Noun Derivative, اِسْمِ مُشْتَق, or مَأْخُود.

Noun Primitive, اِسْمِ جَامِد, or أَصْلِي.

Noun Substantive (as distinguished from Adjective), اِسْمِ ذَات.

Noun of Time, اِسْمِ زَمَان.

Noun of Place, **اِسْمَ مَكَانٍ**.

Noun of Instrument, **اِسْمَ آلَتٍ**.

Object (as governed), **مَعْمُولٌ**.

Object (as intended), **مَطْلَبٌ**.

Objective Case, **حَالَتِ مَعْمُولِيَّتٍ**. A Noun governed by another, or by a Verb. It may be in the Accusative, Dative, Ablative, or Vocative Case, &c. &c.; for any of which, see under their respective heads.

Oblique Cases. See Objective Case.

Original (meaning of a word), **دِرَاصِلٌ**, or **أَصْلِيٌّ**.

Optative Mood, **فِعْلٌ دُعَائِيٌّ**, or **فِعْلٌ تَمَنِّيٌّ**.

Optional, **اِخْتِيَارِيٌّ**.

Ordinal Number, **اِسْمَ عَدَدٍ**.

Paragraph, **فَقَرَتٌ**.

Paraphrase, **حَاصِلٌ مَعْنِيٍّ**.

Parenthesis, **مُعْتَرِضَةٌ**, or (for a whole sentence) **جُمْلَةٌ مُعْتَرِضَةٌ**.

Particle, **حَرْفٌ**. Plural, **حُرُوفٌ**.

Participle. See *Active*, and *Passive*.

Passive Voice, **فِعْلٌ مَجْهُولٌ**.

Passive Participle, **اِسْمٌ مَفْعُولٌ**.

Past Tense, **مَاضِيٌّ**, or **فِعْلٌ مَاضِيٌّ**.

Perfect Tense, **مَاضِيٌّ مُطْلَقٌ**.



Perfect Verb, **فَعِلَ تَامَ**; i.e. a Verb having all the Regular Tenses and Moods. It is used in contradistinction to an Imperfect or Defective Verb. — **فَعِلَ نَاقِصٌ**.

Pluperfect Tense, **مَاضِي بَعِيدٌ**.

Plural, **جَمْعٌ**.

Potential, **مُمْكِنٌ**. Potential Mood, **فَعِلَ مُمْكِنٌ**.

Predicate (in Logic), **تَالِي**; (in Grammar), **خَبَرٌ**.

Poetry, **نَظْمٌ**, or **شِعْرٌ**.

Preface, **دِيبَاحَةٌ**. (This term is purely Persian.)

Prefix, **حَرْفِ وَصَلٍ**. Plural, **حُرُوفٌ**.

Preposition, **حَرْفِ جَرٍ**, or **أَدَاتٌ**. Plural, **حُرُوفِ جَارَةٍ**.

Pronoun, **ضَمِيرٌ**. Plural, **ضَمَائِرٌ**.

Pronoun, Separate or Personal, **ضَمِيرٌ مُنْفَصِلٌ**.

Plural, **ضَمَائِرٌ مُنْفَصِلَةٌ**.

Pronoun, Adjunct or Affix, **ضَمِيرٌ مُتَّصِلٌ**.

Plural, **ضَمَائِرٌ مُتَّصِلَةٌ**.

Pronoun, Relative, **مَوْصُولٌ**. Plural, **مَوْصُولَاتٌ**.

Pronoun, Demonstrative, **اِسْمُ اِشَارَةٍ**. Plural, **اَسْمَاءُ اِشَارَاتٍ**.

Pronoun, Reciprocal, **ضَمِيرٌ مُشْتَرَكٌ**. Plural, **ضَمَائِرٌ مُشْتَرَكَةٌ**.

Pronoun, Interrogative, **اِسْمُ اِسْتِفْهَامٍ**. Plural, **اَسْمَاءُ اِسْتِفْهَامٍ**.

Pronoun, Possessive, **ضَمِيرٌ مُضَافٌ اِلَيْهِ**.

Pronunciation, **تَلْفِظٌ**, or **تَكَلُّمٌ**.

Prose (as distinguished from Poetry), نثر.

Proposition (in Grammar) جُمْلَة : (in Logic or Mathematics) شَكْل.

Prosody, عُرُوض.

Qualified Noun, اِسْمٌ مَوْصُوفٌ, or مَوْصُوفٌ.

Quality (or the power of any one Part of Speech grammatically), خاصِيَّةٌ, or عَمَلٌ.

Quantity, وَزْنٌ, or مِيزَانٌ. Plural, اَوْزَانٌ, or مَوَازِينٌ.

Quiescent, سَاكِنٌ, خَفِيفَةٌ, or مُخَفَّفٌ.

Quadriliteral, رُبَاعِيٌّ.

Quadriliteral Noun, اِسْمٌ رُبَاعِيٌّ.

Quadriliteral Verb, فِعْلٌ رُبَاعِيٌّ مُجَرَّدٌ.

Reflective Verb, فِعْلٌ مُتَعَدٍّ بِنَفْسٍ.

Regular, قِيَاسِيٌّ.

Relation (as between Parts of Speech), نِسْبَةٌ, or تَعَلُّقٌ.

Relative (as subjoined to Antecedent), خَبَرٌ.

Rhyme or Rhythm, قَافِيَةٌ, or نَسْجٌ.

Root, اَصْلٌ, مَنَشَأٌ, or مَصْدَرٌ.

Sentence, كَلَامٌ, جُمْلَةٌ, or فَقْرَةٌ.

Sequel, نَتِيجَةٌ, حَاصِلِ كَلَامٍ, or فَائِدَةٌ بَيَانٌ.

Simple, مُبْطَلَقٌ, مُفْرَدٌ, سَادَةٌ, or بَسِيطٌ.

Simple Noun, **اِسْمٌ مُفْرَدٌ**, or **بَسِيْطٌ**.

Simple Adjective, **صِفَتٌ مُفْرَدٌ**, or **وَصْفٌ مُفْرَدٌ**, &c. &c.

Plural, **صِفَاتٌ مُفْرَدَةٌ**, **أَوْصَافٌ مُفْرَدَةٌ**, or **أَوْصَافٌ بَسِيْطَةٌ**.

Simple Verb, **فِعْلٌ مُطْلَقٌ**, or **فِعْلٌ بِلَا تَقْيِيْدٍ**, (as opposed to Subjunctive).

Simple Peterite, **مَاضِيٌّ مُطْلَقٌ**.

Singular (Number), **وَاحِدٌ**, or **مُفْرَدٌ**, or **صَدِيقَةٌ وَاحِدَةٌ**, &c. &c.

Speech (the Parts of), **جُزْءٌ كَلَامٍ**. Plural, **أَجْزَاءُ كَلَامٍ**.

Speech (the Faculty or Power of), **قُوَّةٌ نَاطِقَةٌ**, or **نُطْقٌ**.

Speech (an Oration), **خُطْبَةٌ**, or **خُطَابٌ**.

Style (of Writing), **عِبَارَتٌ**. Title (Appellation), **لَقَبٌ**.

Subject (of a Predicate), **مُقَدَّمٌ**.

Subject (of a Discourse), **مُضْمُونٌ**, or **مَطْلَبٌ**.

Subjunctive Verb, or Mood, **فِعْلٌ مُشْرُوْطٌ**, or **فِعْلٌ مُقَيَّدٌ**, if the Verb be Conditional; **فِعْلٌ مَظْنُونٌ**, if Suppositive; and **فِعْلٌ مَشْكُوْكٌ**, if Doubtful.

Superlative Degree, **رُتْبَةٌ تَفْضِيْلٌ**, **مَرْتَبَةٌ تَفْضِيْلٌ**, or **تَفْضِيْلٌ**.

Plural, **مَرَاتِبٌ**, &c. &c.

Supplement, **لَا حَقَّ**. Plural, **لَوَاحِقٌ**, or **مُلْحَقَاتٌ**; also **خَاتَمَةٌ**.

Suppositive, **مَظْنُونٌ**.

Syntax, **نَحْوٌ**, or **اِعْرَابٌ وَبِنَا**.

Term, **اِصْطِلَاحٌ**. Plural, **اِصْطِلَاحَاتٌ**.

Terms of Grammar, اَصْطِلَاحَاتِ نَحْوِيَّةٍ وَصَرْفِيَّةٍ.

Terms of Logic, اَصْطِلَاحَاتِ مَنْطِقِيَّةٍ.

Terms of Mathematics, اَصْطِلَاحَاتِ رِيَاضِيَّةٍ.

Terms of Philosophy, اَصْطِلَاحَاتِ فَلَاسَفَةٍ, or حُكْمَتُ. Of

Philosophers, فَلَاسِفَةٍ, اَصْطِلَاحَاتِ حُكَمَاءَ, or فَلَاسِفَةٍ.

Terms Technical (in general), اَصْطِلَاحَاتِ مَخْصُوصَةٍ.

Text (as opposed to Commentary), مَتْنٌ.

Title (of a book), اِسْمُ كِتَابٍ. Proper Name, عَلَمٌ.

Appellation, لَقَبٌ. Plural, اَلْقَابُ.

Title-page, سَرَصَفْحَةٌ, or سَرَلَوْحٌ.

Triliteral, ثُلَاثِيٌّ, or ثُلَاثِيٌّ مُجَرَّدٌ.

Triliteral Verb, فِعْلٌ ثُلَاثِيٌّ مُجَرَّدٌ. Noun, اِسْمٌ ثُلَاثِيٌّ مُجَرَّدٌ.

Root, مَصْدَرٌ ثُلَاثِيٌّ مُجَرَّدٌ.

Typical (Emblematical), دَالٌّ, نِشَانَةٌ, عَلَامَتٌ.

Typography (Printing), طَبْعٌ, چَافٌ, بِاسْمَةٍ.

Vacation (Holidays), اَيَّامُ تَعْطِيلٍ, or تَعْطِيلٌ.

Vague, مُبِينٌ.

Variable (Declinable), مُنْصَرَفٌ.

Variation (of Cases), تَغْيِيرَاتُ اِعْرَابِيٍّ.

Verb, فِعْلٌ.

Verbal Noun (the Infinitive), مَصْدَرٌ.

Verbatim, لَفْظًا بِلَفْظٍ.

Verse, نَظْمٌ, or شَعْرٌ.

Version (Translation), تَرْجُمَةٌ.

Vocabulary (Dictionary), كِتَابُ لُغَتٍ, or لُغَتٌ.

Vocative (a Noun in Vocative Case), مُنَادَاءٌ.

Vocative Particle, حَرْفُ نِدَاءٍ.

Voice. See Active and Passive.

Volume (a Book), جُلْدٌ, or كِتَابٌ.

Vowel (Points), اِعْرَابٌ, or اَعْرَابٌ.

Vulgar (People), عَوَامُ النَّاسِ, or عَوَامٌ.

Vulgar (Diction), مُحَاوَرَاتِ عَوَامٍ, or كُفْتَارِ عَوَامٍ.

Unambiguous, وَاضِحٌ, or نَامُذِهْمٌ.

Unaspirated (*h*, or *s*), هَاءٌ خَفِيفَةٌ, or هَاءٌ سَاكِنَةٌ; *i.e.* the quiescent *s*.

Unchangeable. See Indeclinable.

Uncommon (rarely used), نَادِرٌ, or شَادٌّ.

Unconnected (not coherent), as applied to Composition, نَامَرْبُوطٌ,  
(which also means, "Nonsense.")

Unity (between the Parts of Speech, or in composition), تَوَافُقٌ,  
or رِبْطٌ.

United (Grammatically), مُتَّصِلٌ, or مُنْظَمٌ. (*See* Pronoun.)

Utterance, تَلْفِظٌ.

Word, كَلِمَةٌ, or لَفْظٌ.



## APPENDIX.

## ON THE USE OF THE ARABIC WORDS.

THE Persian of the present day being so much mixed with Arabic words, I think it almost indispensable for a student of the former language to acquire some slight knowledge of the rudiments of the latter.

Independently of quotations, and whole Arabic phrases, with which the Persian writings abound, there is scarcely a Persian line, or sentence, which does not contain some words, either purely Arabic, or of Arabian origin. Notwithstanding this great influx of foreign words, the genius of the Persian language remains unchanged. The *aliens*, however, are all subjected to the same laws, and are governed by the same rules of Grammar, as if they were purely native words. They may be considered as so many abstract words, denoting certain, but *indefinite*, meanings: if they are used as Nouns, *they are declined, in all respects*, the same as the Persian Nouns; and if as Verbs, they must be conjugated in the same manner. In the instances of the former kind, the Arabic words admit of the same grammatical Particles being *affixed* or *prefixed* to them, with which the Persian Nouns are uniformly declined; and in those of the latter, they are simply prefixed (without any alteration) to all the Persons, in both Numbers, throughout the Tenses and Moods of one of the Auxiliary Persian Verbs, both in the Active and the Passive Voices.\*

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\* See the Persian Compound Verbs, p. 85.

The Arabic words, thus used by the Persians, do chiefly belong to some one or other of the following original classes.

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THE MOST COMMON FORMS OF THE MASDAR مَصْدَرٌ, OR  
VERBAL NOUNS OF TRILITERAL RADICAL VERBS,

مَصَادِرُ أَفْعَالٍ ثَلَاثِي مُجَرَّدٍ.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Slaughter,	قَتَلَ	فَعَلَ	1.
Vice,	فَسَقَ	فَعَلَ	2.
Employment,	شَغَلَ	فَعَلَ	3.
Mercy,	رَحَّمَ	فَعَّلَ	4.
Science,	حَكَّمَ	فَعَّلَ	5.
Power,	قَدَّرَ	فَعَّلَ	6.
Search,	طَلَبَ	فَعَلَ	7.
Falsehood,	كَذَبَ	فَعَلَ	8.
Conquest,	غَلَبَ	فَعَّلَ	9.
Theft,	سَرَقَ	فَعَّلَ	10.
Childhood,	صَغَرَ	فَعَلَ	11.
Guidance,	هُدِيَ	فَعَلَ	12.
Going,	ذَهَابَ	فَعَالَ	13.
Standing,	قَامَ	فَعَالَ	14.



SIGNIFICATION.	EXAMPLES.	MEASURES.	
Asking,	سُئِلَ	فُعَالٌ	15.
Hating,	عَدَاوَةٌ	فُعَالَةٌ	16.
Worshipping,	عِبَادَةٌ	فُعَالَةٌ	17.
Bravery,	شُجَاعَةٌ	فُعَالَةٌ	18.
Directing,	دَلِيلٌ	فَعِيلٌ	19.
Entering,	دُخِلَ	فُعُولٌ	20.
Accepting,	قُبِلَ	فُعُولٌ	21.
Plundering,	غَنِمَةٌ	فَعِيلَةٌ	22.
Cold,	بُرُودَةٌ	فُعُولَةٌ	23.
Necessity,	ضُرُورَةٌ	فُعُولَةٌ	24.
Intention,	مَقْصَدٌ	مَفْعَلٌ	25.
Gaming,	مَيْسِرٌ	مَفْعَلٌ	26.
Station,	مَرْتَبَةٌ	مَفْعَلَةٌ	27.
Praising,	مَحْمَدَةٌ	مَفْعَلَةٌ	28.
Claiming,	دَعَوِيٌّ	فَعْلِيٌّ	29.
Mentioning,	ذِكْرِيٌّ	فَعْلِيٌّ	30.
Congratulation,	بُشْرِيٌّ	فَعْلِيٌّ	31.
Concealing,	كُتْمَانٌ	فَعْلَانٌ	32.
Disappointment,	حِرْمَانٌ	فَعْلَانٌ	33.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Pardoning,	غُفْرَانُ	فُعْلَانُ	34.
Palpitation,	خَفَقَانُ	فَعْلَانُ	35.
Disliking,	كَرَاهِيَّةٌ	فَعَالِيَّةٌ	36.
Measurement,	مَقْدَارُ	مِفْعَالُ	37.
Distraction of mind,	مَقْنُونُ	مَفْعُولُ	38.
Usage,	مَرْسُومَةٌ	مَفْعُولَةٌ	39.
Safety,	عَافِيَّةٌ	فَاعِلَةٌ	40.
Dominion,	مَمْلُكَةٌ	مَفْعَلَةٌ	41.
Sleeping at mid-day,	قِيْلُولَةٌ	فَعْلُولَةٌ	42.
Peril,	تَهْلُكَةٌ	تَفْعَلَةٌ	43.
Travelling,	تِمَشَاءُ	تَفْعَالُ	44.
Extreme playfulness,	تَلْعَابُ	تَفْعَالُ	45.
Excessive cutting,	تَقِطَاعُ	تَفْعَالُ	46.
Enormous falsehood,	كَذَابُ	فَعَالُ	47.
Great enmity,	بَعْضَاءُ	فُعْلَاءُ	48.

INCREASED TRILITERALS, ثَلَاثِي مَزِيدٌ.

Expulsion,	اِخْرَاجُ	اِفْعَالُ	1.
Arrangement,	تَرْتِيبُ	تَفْعِيلُ	2.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Learning by degrees,	تَعَلَّمَ	تَفَعَّلَ	3.
Pretending ignorance,	تَجَاهَلَ	تَفَاعَلَ	4.
War, or Reciprocal slaughter,	مُقَاتَلَةٌ	مُفَاعَلَةٌ	5.
Avoiding,	اجْتَنَبَ	اِفْتَعَلَ	6.
Asking assistance,	اِسْتَنْصَرَ	اِسْتَفْعَلَ	7.
Being broken, or fatigued,	اِنْكَسَرَ	اِنْفَعَلَ	8.
Travelling with haste,	اَجْلَوَاذُ	اِفْعَوَالَ	9.
Wearing a rough garment,	اِحْشِشَانُ	اَفْعِيعَالَ	10.
Excessive redness,	اِحْمَرَارُ	اَفْعِلَالَ	11.
Excessive blackness,	اِذْهِمَامُ	اَفْعِيلَالَ	12.
Causing to put on a sheet,	جَلَبَبَهُ	فَعَلَّلَهُ	13.
Deputing,	صَيَّرَهُ	فَعِيلَهُ	14.
Causing to put on foot-socks,	جَوَّرَبَهُ	فَوَعَلَّهُ	15.
Causing to put on a hat,	قَلَّنَسَهُ	فَعَلَّنَهُ	16.
Pruning,	شَرِيفَةً	فَعِيلَةً	17.
Causing to put on drawers,	سَرَوَّلَهُ	فَعَوَّلَهُ	18.
Causing to put on a cap,	قَلَّسَاهُ	فَعَلَّاهُ	19.
Putting on a sheet,	تَجَلَّبَبَ	تَفَعَّلَ	20.
Putting on a garment without sleeves,	تَخَيَّلَ	تَفَيَّلَ	21.

SIGNIFICATION.	EXAMPLES.	MEASURES.
Putting on stockings,	تَجَرَّبُ	تَفْعُولُ 22.
Putting on a hat,	تَقَلُّسُ	تَفْعُلُ 23.
Being pruned,	تَشْرِيفُ	تَفْعِيلُ 24.
Putting on drawers,	تَسْرُولُ	تَفْعُولُ 25.
Going backwards,	اِقْعِنْسَاسُ	اِفْعِنَالُ 26.
Reposing on the back,	اِسْلَنْقَاءُ	اِفْعِنَاءُ 27.

VERBAL NOUNS OF RADICAL AND INCREASED QUADRILITERAL

مَصَادِرِ اَفْعَالِ رُبَاعِيٍّ مُجَرَّدٍ وَمَزِيدٍ.

Exciting,	بَعَثَرَةٌ	فَعْلَلَةٌ 1.
Putting on a vest,	تَسْرِبُلُ	تَفْعُلُلُ 2.
Assembly,	اِحْرَاجَامُ	اِفْعِنَالُ 3.
Shrinking from fear,	اِقْشَعْرَارُ	اِفْعِلَالُ 4.

Forms and Examples of Attributives, or Participle Actives, as derived from the Infinitives of Triliteral Radical Verbs, in order to denote Excess; and are termed اَسْمَاءُ مُبَالَغَةٍ, i.e. Nouns of *Excess*. (The Singular اِسْمُ مُبَالَغَةٍ, Noun of *Excess*.)

Extremely cautious,	حَذِرُ	فَعِيلُ 1.
Extremely knowing or learned,	عَلِيمُ	فَعِيلُ 2.
A great striker,	ضُرُوبُ	فَعُولُ 3.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
A great discriminator,	فَارُوقٌ	فَاعُولٌ	4.
A great cutter,	قُطَّاعٌ	فُعَالٌ	5.
A great speaker,	مِنْطَقٌ	مِفْعَلٌ	6.
A great warrior,	مِجْرَابٌ	مِفْعَالٌ	7.
A great deceiver,	مُخْدِعٌ	مِفْعِيلٌ	8.
A great drinker,	شَرِيبٌ	فَعِيلٌ	9.
A great changer,	صَرَّافٌ	فَعَالٌ	10.
A great laughor,	صُحَّكَةٌ	فَعَلَّةٌ	11.
A great alterer, or changer,	قَلَّبٌ	فَعْلٌ	12.
Extremely fearful,	هَتِيبٌ	فَعْلٌ	13.
Extremely silent,	سُكَّيْتُ	فُعِيلٌ	14.
A great fomenter of disturbance,	شَغَبٌ	فَعْلٌ	15.
Extremely impatient,	جَزَاعٌ	فُعَالٌ	16.
A great eater,	سِرَّوَاطٌ	فِعْوَالٌ	17.
Extremely timorous,	هَيْبَانٌ	فَعْلَانٌ	18.
A great talker,	تَقْوَلَةٌ	تَفْعَلَةٌ	19.
A great sleeper,	يَرْقُودٌ	يَفْعُولٌ	20.

It is proper to remark, that of the Twenty Measures which have been noticed and exemplified here, there are only three

or four which can be considered as of frequent occurrence, either in the Persian or Arabic language : and of these, in a peculiar degree, the measures **فَعَال**, **فَعُول**, and **فَعِيل** are worthy to be impressed upon the memory with care.

In addition to the examples offered in the Table, the following may also be remembered, as mostly occurring in the Persian language :—

<b>عَلَامٌ</b>	Very wise, or <i>omniscient</i> (an attribute of the Deity).	<b>سَمِيعٌ</b>	<i>All-hearing :</i>
<b>خَلَّاقٌ</b>	A great <i>Creator</i> (also an attribute of the Deity).	<b>خَبِيرٌ</b>	<i>Universally-informed :</i> (all attributes of the Deity.)
<b>رَزَّاقٌ</b>	An <i>universal provider</i> .	<b>صَبُورٌ</b>	Very patient.
<b>غَفُورٌ</b>	Very <i>forgiving</i> .	<b>ظَلُومٌ</b>	Very unjust.
<b>بَصِيرٌ</b>	Very <i>discerning</i> .	<b>شَكُورٌ</b>	Very grateful.
<b>رَحِيمٌ</b>	<i>Most merciful ;</i>	<b>جَهُولٌ</b>	Very <i>ignorant</i> .
<b>رَحْمَانٌ</b>	(or, as it is generally written, <b>رَحْمَنٌ</b> ) <i>Most compassionate :</i>	<b>نَمَامٌ</b>	A great <i>calumniator</i> , or tale-bearer.

Forms and Examples of Irregular Participle Passives, as derived from the Infinitives of Triliteral Radical Verbs, and employed as Attributives, having a Transitive **مُنْعَتِي** signification :—

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Wounded,	<b>جَرِحٌ</b>	<b>فَعِيلٌ</b>	1.
Accepted,	<b>قَبُولٌ</b>	<b>فَعُولٌ</b>	2.

SIGNIFICATION.	EXAM. PLES.	MEASURES.	
Sacrificed, or having the throat cut,	ذَنِيحٌ	فَعْلٌ	3.
Seized, or possessed,	قَبْضٌ	فَعْلٌ	4.
Concealed,	كَتَمٌ	فَاعِلٌ	5.
Broken,	حُطَامٌ	فُعَالٌ	6.
Cut, or filed,	قَرَاَصَةٌ	فُعَالَةٌ	7.
Drunk at a single draught,	جُرْعَةٌ	فُعْلَةٌ	8.



In addition to the above forms, it may be observed, also, that the following Participle Passives are of most frequent occurrence, as Attributives, in the Persian language.

- شَهِيرٌ, synonymous to مَشْهُورٌ, *celebrated*.  
 حَبِيبٌ, for مَحْبُوبٌ, *beloved*.  
 ذَمِيمٌ, for مَذْمُومٌ, *blamed, or reproached*.  
 طَرِيدٌ, for مَطْرُودٌ, *banished, or expelled*.  
 رَجِيمٌ, for مَرْجُومٌ, *stoned to death, or detested* (an appellation of the devil).  
 قَتِيلٌ, for مَقْتُولٌ, *slain*.  
 ذَبِيحٌ, for مَذْبُوحٌ, *sacrificed*.  
 قَبُولٌ, for مَقْبُولٌ, *accepted*.  
 رَسُولٌ, a messenger, or prophet, but literally *sent*, which invariably supplies the place of the Regular Participle, مَرْسُولٌ.

Forms and Examples of ATTRIBUTIVES, or DERIVATIVE NOUNS, as flowing from the Infinitives of Triliteral Radical Verbs, which are in themselves uniformly Neuter and Intransitive, or occasionally admit of a Neuter and Intransitive Acceptation; and are termed, *مِفْلَتٍ مُشَبَّهَةٍ* Collectively, or *مِفْلَتٍ مُشَبَّهَةٍ* Singly; i.e. Adjectives resembling, or having the same import as Participles.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Generous, or noble,	كَرِيمٌ	فَعِيلٌ	1.
Jealous, or high-minded,	غَيُورٌ	فُعُولٌ	2.
Of deep-red colour,	أَحْمَرٌ	أَفْعَلٌ	3.
Resplendent, or shining,	بَرَّاقٌ	فَعَالٌ	4.
Chief (a term applied to the descendants of the Prophet Mohammad),	سَيِّدٌ	فَيْعِلٌ	5.
Virtuous, good, or beautiful,	حَسَنٌ	فَعَلٌ	6.
Joyful, or glad,	فَرِحٌ	فَعِلٌ	7.
Thirsty, or dry,	عَطْشَانٌ	فُعْلَانٌ	8.
Polluted, or impure,	جُنُبٌ	فُعْلٌ	9.
Yellow, or bile,	صَفْرَاءٌ	فَعْلَاءٌ	10.
Thirsty ( <i>feminine</i> ),	عَطْشَى	فَعْلَى	11.
A shepherd cruel to his flock,	حُطَمٌ	فُعْلٌ	12.
Aged, or great,	كَابِرٌ	فَاعِلٌ	13.
Brave, or enterprising,	شَجَاعٌ	فُعَالٌ	14.



SIGNIFICATION.	EXAMPLES.	MEASURES.	
Difficult, or arduous,	صَعَبٌ	فَعْلٌ	15.
Empty, or cipher,	صَفَرٌ	فَعْلٌ	16.
Hard, or solid,	صَلْبٌ	فَعْلٌ	17.
Intelligent, or sagacious,	نَدَسٌ	فَعْلٌ	18.
Cowardly, or timorous,	جَبَانٌ	فَعَالٌ	19.
Noble, chief, or aged,	كُبَّارٌ	فَعَالٌ	20.
Pregnant (applied to rational beings only),	حُبْلَى	فُعْلَى	21.
Naked, or stripped,	عُرْيَانٌ	فُعْلَانٌ	22.
Starting (generally, an ass) at one's own shadow,	حَيْدَى	فَعْلَى	23.
A white-haired camel,	هَجَانٌ	فَعَالٌ	24.
Living (an animal),	حَيَوَانٌ	فَعْلَانٌ	25.
Mean or contemptible,	حَيْقَرٌ	فَيَعْلٌ	26.
Ingenious, or clever,	لَوْدَعٌ	فَوَعْلٌ	27.
Eloquent,	بَلَعٌ	فَعْلٌ	28.
A pregnant camel, in the tenth month of gestation,	عُشْرَاءُ	فُعْلَاءُ	29.
Fat, stout, or bulky,	بِلَزٌ	فَعِلٌ	30.

The Student will observe, that although the above thirty measures are of frequent and promiscuous occurrence in Arabic, yet all of them are not commonly met with in the

Persian language. Those **مِصَاتِ مَشَبَهَ** which are of *most* frequent occurrence in the Arabic language, and are *chiefly* used by the Persians, are the following measures; viz. **فَعْلٌ**, **فَعِيلٌ**, **فَعُولٌ**, **فُعْلٌ**, **فُعُولٌ**, **فَعْلٌ**, **فُعْلٌ**, **فُعُولٌ**, and **أَفْعَلٌ**; as,

<b>حَسَنٌ</b> Good, or beautiful.	<b>جَبَانٌ</b> Fearful, or cowardly.
<b>شَرِيفٌ</b> Noble, or honourable.	<b>خَشَنٌ</b> Rough, coarse, or harsh.
<b>صَعْبٌ</b> Hard, or difficult.	<b>جُنْبٌ</b> Impure, or polluted.
<b>ظَلُومٌ</b> Unjust, or tyrannical.	<b>غَيُورٌ</b> Jealous, or high-minded.
<b>شَجَاعٌ</b> Heroic, or brave.	<b>أَبْلَهٌ، أَحَقٌّ</b> Foolish, idiotic, or simpleton.

### NOUN OF SUPERIORITY, **اِسْمُ تَفْضِيلٍ**.

The measures of this Noun, in Arabic, is, for the masculine, **أَفْعَلٌ**; and for the feminine, **فُعْلَى**; as, **أَكْبَرُ**, or **أَعْظَمُ**, both meaning "greater," or "greatest"; and **كُبْرَى**, or **عُظْمَى**, the same.

In Arabic, this Noun supplies the place of the Comparative, and Superlative, in other languages. Although the Persians have a proper Comparative and Superlative in their own language, yet they not unfrequently employ the Arabic forms also.

NOUNS OF INSTRUMENT, *اِسْم*, or *اَسْمَاءُ اَلَّتْ*.

These Nouns have three Measures, *مِفْعَل*, *مِفْعَلَةٌ*, and *مِفْعَالٌ*; as,

*مَحْلَبٌ* A milk-pail, or the *instrument* of milking.

*مَكْنَسَةٌ* A broom, or the *instrument* of sweeping.

But the measure *مِفْعَالٌ* is of the most frequent occurrence, and is very extensively used in Persian; as,

*مِفْتَاحٌ* A key, or the *instrument* of opening.

*مِيزَانٌ* A scale, or the *instrument* of weighing.

*مِكْيَالٌ* A measure of capacity, or the *instrument* of measuring.

*مِقْرَاضٌ* Scissars, or the *instrument* of cutting.

*مِنْشَارٌ* A saw, or the *instrument* of dividing.

*مِصْبَاحٌ* A lamp, or the *instrument* of giving light.

*مَعْيَارٌ* A standard, or the *instrument* of proving money.

*مِنْقَارٌ* A bird's beak, or the *instrument* of pecking.

&c. &c. &c.

NOUNS OF TIME AND PLACE, *اِسْم*, or *اَسْمَاءُ زَمَانٍ وَمَكَانٍ*.

These have two Measures, *مَفْعَلٌ* and *مَفْعِلٌ*; both of which are of frequent occurrence in the Persian language; as, *مَقْتُلٌ* “the time and place of slaughter”; *مَرَعْدٌ* “the time

and place of promise," &c. &c. Although these Nouns in Arabic often imply both *time* and *place*, yet, when used in Persian, the *place* alone is intended by them; as,

مَسْجِدٌ	A mosque, or the <i>place</i> of worship.	مَسْكَنٌ	A habitation, or the <i>place</i> of dwelling.
مَنْزِلٌ	A station, or the <i>place</i> of resting.	مَكْتَبٌ	A school, library, or the <i>place</i> of keeping books.
مَشْرِقٌ	The East } or the <i>places</i> where the sun rises and sets.	مَعْبَرٌ	A ford, or the <i>place</i> of crossing a river.
مَغْرِبٌ		The West	
&c. &c. &c.			

There are a number of Nouns in Arabic, which, although destitute of a Feminine *sense* or termination, are applied as of the Feminine Gender, and therefore denominated, in Arabic Grammar, مَوْثَنَاتِ سَمَاعِيَّةٍ, or IRREGULAR FEMININES. Many of them are of frequent occurrence in Persian; but there they are merely treated as Substantives, without any regard to their Gender. The following are some of them:—

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
The hand,	يَدٌ 7.	The eye, or fountain,	عَيْنٌ 1.
The arm,	عَضُدٌ 8.	The neck,	عُنُقٌ 2.
A cubit, or half the arm,	ذِرَاعٌ 9.	The back of the neck,	قَفَا 3.
The palm of the hand,	كَفٌ 10.	The shoulder,	كَتِفٌ 4.
A finger,	اَصْبَعٌ 11.	The tongue,	لِسَانٌ 5.
The liver,	كَبِدٌ 12.	The ear,	أُذُنٌ 6.

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
A hatchet,	فَاس 32.	The stomach,	كَرَش 13.
A bow,	قَوْس 33.	The buttock,	اِسْت 14.
Coat of mail,	دِرْع 34.	The hip,	وَرِك 15.
A spear, or lance,	رُمح 35.	The thigh,	فَخْذ 16.
A sling,	مَجْنِيق 36.	The leg,	ساق 17.
War,	حَرْب 37.	The foot,	رِجْل 18.
Peace,	سِلْم 38.	A step,	قَدَم 19.
A stick, or staff,	عَصَا 39.	The heel,	عَقَب 20.
A ladder,	سُلَّم 40.	The womb,	رَحِم 21.
A pot, or kettle,	قَدَر 41.	The feet of the cloven-footed animals, }	كِرَاع 22.
Salt,	مِلْح 42.	The soul, or life,	نَفْس 23.
Musk,	مِسْك 43.	The spirit,	رُوح 24.
A night journey,	سَرِي 44.	Age,	سِن 25.
A demon, or satyr,	غُول 45.	Trowsers,	سَرَاوِيل 26.
A fox,	ثَعْلَب 46.	A shoe,	نَعْل 27.
A hyæna,	ضَبْع 47.	A house,	دَار 28.
A panther,	فَهْد 48.	Wine,	خَمَر 29.
A spider,	عَنْكَبُوت 49.	A cup, or bason,	كَاس 30.
A scorpion,	عَقْرَب 50.	A knife,	سَكِّين 31.

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
Hell,	جَهَنَّمَ 66.	A hare,	أَرْنَبٌ 51.
Hell-fire,	لَظِي 67.	A fish,	حُوتٌ 52.
A road,	طَرِيقٌ 68.	A boat,	فُلْكٌ 53.
	سَبِيلٌ 69.	A well,	بَيْرٌ 54.
Prosody,	عَرُوضٌ 70.	A bucket,	دَلْوٌ 55.
An oath,	يَمِينٌ 71.	The sky,	سَمَاءٌ 56.
The north (wind),	شِمَالٌ 72.	The earth,	أَرْضٌ 57.
Armour,	سِلَاحٌ 73.	Wind,	رِيحٌ 58.
A market-place,	سُوقٌ 74.	The sun,	شَمْسٌ 59.
A palm-tree,	نَخْلٌ 75.	The forenoon,	ضَحَى 60.
A rib,	ضِلْعٌ 76.	A garden, also Paradise,	فِرْدَوْسٌ 61.
The breast (of a a woman),	ثَدْيٌ 77.	Flaming fire,	سَعِيرٌ 62.
A mill-stone,	رَحْلٌ 78.	Fire,	نَارٌ 63.
A horse,	فَرَسٌ 79.	Hell,	جَحِيمٌ 64.
			سَقَرٌ 65.

## OF THE ARABIC PLURALS.

One of the important classes of Arabic words, which are of most frequent occurrence in the Persian language, consists of the Plurals. Of the Plural, in the Arabic language

there are various descriptions and forms. It has first, by the Grammarians, been resolved into <sup>صَحِيحٌ</sup>, or <sup>سَالِمٌ</sup>, and <sup>مُكَسَّرٌ</sup>; terms which literally signify *whole* or *perfect*, and *broken* or *imperfect*: but the former may with equal propriety be termed *regular*, and the latter *irregular*.

Of the first, or *Regular* Plurals, we have no occasion to treat at large, as they scarcely ever occur in Persian; with the exception of a few in the Feminine forms, which are invariably to be recognised by the termination or Feminine sign of Plural, <sup>آت</sup>; as, <sup>خَطَرَاتٌ</sup> dangers, the Plural of <sup>خَطَرٌ</sup>; <sup>وَاقِعَاتٌ</sup> events, the Plural of <sup>وَاقِعَةٌ</sup>; <sup>مُهِّمَاتٌ</sup> important affairs, the Plural of <sup>مُهِّمَةٌ</sup>; <sup>مَكْتُوبَاتٌ</sup> letters, or *epistolary writings*, the Plural of <sup>مَكْتُوبَةٌ</sup>; &c. &c.

It is chiefly of the second, or the *Irregular* Plurals, that I here propose to offer a number of Examples frequently occurring in the Persian language. The *Irregular*, or *Broken* Plurals, <sup>جَمْعٌ مُكَسَّرٌ</sup>, have again been divided into two distinct species, corresponding, in their technical appellation, to the peculiar uses for which they were originally invented, and to which they are still for the most part, although by no means (especially in Persian) uniformly, applied. The first of these species has been pronounced applicable to limited and small numbers; *i.e.* extending from *three inclusive* to *ten*, and therefore denominated <sup>جَمْعُ الْقَلَّةِ</sup>, or *Plural of Paucity*; and the second, as extending in its application to all numbers beyond *ten* without limit, has received the appellation <sup>جَمْعُ الْكَثَرَةِ</sup>, or *Plural of Multitude*; a subdivision of which has again been termed <sup>جَمْعُ الْجُمُوعِ</sup>, or <sup>مُنْتَهَى الْجُمُوعِ</sup>, *i.e.* the *extreme*, or the *Plural of Plurals*. The first of these species, or the *Plural of Paucity*, comprehends only four

measures ; namely, *أَفْعَل*, *أَفْعَال*, *أَفْعَالَة*, and *فِعْلَة* : but each of these is the common measure for the Plurals of a number of Nouns which themselves are of different measures when in the *Singular Number*.

### 1. Nouns which form their *Plurals of Paucity*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
أَفْعَل	أَنْفُس	The soul,	نَفْس	فَعْل 1.
	أَذْرُع	A cubit,	ذِرَاع	فِعَال 2.
	أَيْمُن	An oath,	يَمِين	فَعِيل 3.
	أَرْجُل	A foot,	رِجْل	فِعْل 4.
	أَعْنَق	A female kid,	عَنَاق	فِعَال 5.
	أَكْرُع	A cow's hoof,	كَرَاع	فِعَال 6.

### 2. Nouns which form their *Plurals of Paucity*

in Measure	أَلْوَح	A tablet,	لَوْح	فَعْل 1.
	أَحْكَام	An order,	حُكْم	فَعْل 2.
	أَمْلاَك	Possession,	مِلْك	فَعْل 3.
	أَبْطَال	Brave,	بَطْل	فَعْل 4.
	أَعْقَاب	The heel,	عَقَب	فَعْل 5.
	أَعْضَاد	The arm,	عَضْد	فَعْل 6.
	أَعْنَاق	The neck,	عُنُق	فَعْل 7.



3. Nouns which form their *Plurals of Paucity*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
أَفْعَلَةٌ	أَطْعَمَةٌ	Food,	طَعَامٌ	فَعَالٌ 1.
	أَحْمَرَةٌ	An ass,	حِمَارٌ	فَعَالٌ 2.
	أَغْرِبَةٌ	A raven,	غُرَابٌ	فَعَالٌ 3.
	أَرْغَفَةٌ	A loaf of bread,	رَغِيفٌ	فَعِيلٌ 4.
	أَعْمَدَةٌ	A pillar,	عَمُودٌ	فَعُولٌ 5.

4. Nouns which form their *Plurals of Paucity*

فَعْلَةٌ	غُلَامَةٌ	A boy, or slave,	غُلَامٌ	فَعَالٌ 1.
	غَزَلَةٌ	A young deer,	غَزَالٌ	فَعَالٌ 2.
	خَلَّةٌ	A friend,	خَلِيلٌ	فَعِيلٌ 3.
	ثِيرَةٌ	A bull,	ثَوْرٌ	فَعَلٌ 4.
	وَلَدَةٌ	A son,	وَأَدٌ	فَعَلٌ 5.

The Plural of Multitude, جَمْعُ الْكَثَرَةِ, comprises nineteen Measures; according to each of which, several Nouns, differing also, in most instances, in their *Measures of Singular*, form their *common Plurals*. It is to be observed, however, that the *particular Measures* assigned to various Nouns under the respective *heads* of the *several Plurals* do by no means restrict the Plurals of those Nouns to those *particular Measures* only; for it often happens, that a Noun has a Plural of Paucity as well as a Plural of Multitude. For instance, غُلَامٌ “a boy”; رَغِيفٌ “a loaf”; نَفْسٌ “the soul,” given

in the above Tables, formed their Plurals of Paucity, as غِلْمَةٌ, أَرْغَفَةٌ, and أَنْفُسٌ, respectively; while each of those Nouns has at the same time a Plural of Multitude, غِلْمَانٌ, رُغْفَانٌ, and نَفُوسٌ, also respectively. It will be sufficient for our purpose, therefore, to remember that *this* is the Measure of the Plural of Paucity, and *that*, that of the Plural of Multitude; while a Noun may form its Plural according to any one or both of them; or, having any one or both forms of these Plurals, may at the same time have likewise a Plural of Plurals, جَمْعُ الْجُمُوعِ, hereafter explained.

### 1. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلٌ	حَوْرٌ	A bright-eyed damsel,	حَوْرَاءُ	فُعْلَاءُ 1.
	حُمْرٌ	Red colour,	أَحْمَرٌ	أَفْعَلٌ 2.
	أَسَدٌ	A lion,	أَسَدٌ	فَعْلٌ 3.
	نَوَقٌ	A she-camel,	نَاقَةٌ	فَاعِلٌ 4.
	وَعْدٌ	A fool,	وَعْدٌ	فَعْلٌ 5.

### 2. Nouns which form their *Plurals of Multitude*

فَعْلٌ	كُتُبٌ	A book,	كِتَابٌ	فِعَالٌ 1.
	رُسُلٌ	A prophet, or messenger,	رَسُولٌ	فَعُولٌ 2.
	نُذُرٌ	An admonisher,	نَذِيرٌ	فَعِيلٌ 3.
	فُلُكٌ	A wheel, or The sky,	فَلَكٌ	فَعْلٌ 4.
	سُفُنٌ	A ship,	سَفِينَةٌ	فَعِيلَةٌ 5.

3. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلٌ	سُورٌ	{ A portion of any thing, and also a chapter of the Korân,	سُورَةٌ	فُعْلَةٌ 1.
	أَخْرٌ		أَخْرِي	فُعْلِي 2.
	قَرْيٌ	A village,	قَرْيَةٌ	فُعْلَةٌ 3.
	لَحْيٌ	The beard,	لَحْيَةٌ	فُعْلَةٌ 4.

4. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلٌ	صِغٌ	A tense, or person,	صِغَةٌ	فُعْلَةٌ 1.
	نِعْمٌ	A benefit,	نِعْمَةٌ	
	مَحْنٌ	Trouble,	مَحْنَةٌ	
	حِرْفٌ	Trade, or occupation,	حِرْفَةٌ	
	حَيْلٌ	Deceit,	حَيْلَةٌ	

5. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فُعْلَةٌ	طَلَبَةٌ	A student, or searcher after any thing,	طَالِبٌ	فَاعِلٌ 1.
	سَادَةٌ	A Lord, or a descen- dant of Mohammad,	سَيِّدٌ	فَعْلٌ 2.
	بَرَّةٌ	Virtuous,	بَرٌّ	فَعْلٌ 3.
	خَبِثَةٌ	Vicious,	خَبِيثٌ	فَعِيلٌ 4.

6. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فُعْلَةٌ	قَضَاةٌ	A judge,	قَاضِيٌ	فَاعِلٌ 1.
	كِمَاتٌ	Brave,	كِمِيٌ	فَعِيلٌ 2.

7. Nouns which form their *Plurals of Multitude*

	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
in Measure sure فَعْلَةٌ	قِرْدَةٌ	A monkey,	قِرْدٌ	فَعْلٌ 1.
	رِكْبَةٌ	A rider,	رَاكِبٌ	فَاعِلٌ 2.
	قِرْطَةٌ	Ear-ring,	قِرْطٌ	فَعْلٌ 3.

8. Nouns which form their *Plurals of Multitude*

in Measure sure فَعْلٌ	كَمَلٌ	Perfect,	كَامِلٌ	فَاعِلٌ 1.
	سُخْلٌ	Weak, or Infirm,	سُخْلٌ	فَعْلٌ 2.
	هَظْلٌ	Incessant rain,	هَظْلٌ	فَعْلٌ 3.
	عَزْلٌ	Unarmed,	أَعَزْلٌ	أَفْعَلٌ 4.

9. Nouns which form their *Plurals of Multitude*

in Measure فَعَالٌ	جُهَالٌ	Ignorant,	جَاهِلٌ	فَاعِلٌ 1.
	تَجَارٌ	A merchant,	تَاجِرٌ	
	عَمَالٌ	A Government agent,	عَامِلٌ	
	كُفَارٌ	An infidel,	كَافِرٌ	
	خُدَامٌ	A servant,	خَادِمٌ	
	سَرَاقٌ	A thief,	سَارِقٌ	
	زَرَاعٌ	A farmer,	زَارِعٌ	
	حُكَّامٌ	A governor,	حَاكِمٌ	
	نَوَّابٌ	A deputy,	نَائِبٌ	
	حَدَّاقٌ	Skilful,	حَادِقٌ	
	سُكَّانٌ	A dweller,	سَاكِنٌ	

10. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
	عِظَامٌ	Great,	عَظِيمٌ	فَعِيلٌ 1.
	عِبَادٌ	A servant, or slave,	عَبْدٌ	فَعْلٌ 2.
	ظَبَاءٌ	A fawn,	ظَلَبِيَّةٌ	فَعْلَةٌ 3.
	رِقَابٌ	The neck,	رَقَبَةٌ	فَعْلَةٌ 4.
	حِبَالٌ	Pregnant,	حَبْلِيٌّ	فُعْلِيٌّ 5.
	جِمَالٌ	A camel,	جَمَلٌ	فَعْلٌ 6.
	رِمَاحٌ	A spear,	رُمْحٌ	فَعْلٌ 7.
	ذِيَابٌ	A wolf,	ذَيْبٌ	فَعْلٌ 8.
	نِقَاطٌ	A point,	نُقْطَةٌ	فُعْلَةٌ 9.
فِعَالٌ	كِرَامٌ	Generous,	كَرِيمٌ	فُعِيلٌ 10.
	حِذَارٌ	Cautious,	حَذِرٌ	فَعْلٌ 11.
	خِيَارٌ	Benevolent, or virtuous,	خَيْرٌ	فَيُعِلٌ 12.
	عَطَاشٌ	Thirsty,	عَطْشَانٌ	فَعْلَانٌ 13.
	خِمَاصٌ	Hungry,	خِمْصَانٌ	فَعْلَانٌ 14.
	نِدَامٌ	Ashamed,	نِدْمَانَةٌ	فَعْلَانَةٌ 15.
	عِجَافٌ	Lean,	عَجْفَاءٌ	فَعْلَاءٌ 16.
	رِجَالٌ	A man,	رَجُلٌ	فَعْلٌ 17.
	نِسَاءٌ	A woman,	نِسْوَةٌ	فَعْلَةٌ 18.
	سِرَاحٌ	A wolf,	سِرْحَانٌ	فِعْلَانٌ 19.

11. Nouns which form their *Plurals of Multitude*

	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.	
in Measure فُعُولُ	عُلُومٌ	Science,	عِلْمٌ	فَعْلٌ	1.
	قُلُوبٌ	The heart,	قَلْبٌ	فَعْلٌ	2.
	بُرُوجٌ	A turret, or Sign of the Zodiac,	بُرْجٌ	فَعْلٌ	3.
	ذُكُورٌ	A male,	ذَكَرٌ	فَعْلٌ	4.
	صُخُورٌ	A stone,	صَخْرَةٌ	فَعْلَةٌ	5.
	رُقُودٌ	A sleeper,	رَاقِدٌ	فَاعِلٌ	6.
	مُلُوكٌ	A king,	مَلِكٌ	فَعْلٌ	7.

12. Nouns which form their *Plurals of Multitude*

in Measure فُعُلَانُ	سُودَانٌ	Black, or an Ethiopian,	أَسْوَدٌ	أَفْعَلٌ	1.
	رُغْفَانٌ	A loaf of bread,	رَغِيفٌ	فَعِيلٌ	2.
	رُهْبَانٌ	A Christian de- votee,	رَاهِبٌ	فَاعِلٌ	3.

13. Nouns which form their *Plurals of Multitude*

in Measure فُعُلَانُ	غُلَامَانٌ	A boy, or slave,	غُلَامٌ	فُعَالٌ	1.
	رُطْبَانٌ	Fresh dates,	رُطْبٌ	فَعْلٌ	2.
	ضَيْفَانٌ	A guest,	ضَيْفٌ	فَعْلٌ	3.
	نُورَانٌ	Light,	نُورٌ	فَعْلٌ	4.
	صَبِيَانٌ	An infant,	صَبِيٌّ	فَعِيلٌ	5.
	غَزَلَانٌ	A fawn,	غَزَالٌ	فُعَالٌ	6.

14. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلَى	قَتْلَى	Slain,	قَتِيلٌ	فَعِيلٌ 1.
	مَوْتَى	Dead,	مَيِّتٌ	فَعَلٌ 2.
	هَلَكَى	Perishing,	هَالِكٌ	فَاعِلٌ 3.
	حَقْلَى	Foolish,	أَحْمَقٌ	أَفْعَلٌ 4.

15. Nouns which form their *Plurals of Multitude*

in Measure	حَجَلَى	A partridge,	حَجَلٌ	فَعَلٌ 1.
فَعْلَى	ظَرْبَى	A civet-cat,	ظَرْبَانٌ	فَعْلَانٌ 2.

16. Nouns which form their *Plurals of Multitude*

in Measure	شُرَفَاءُ	Noble,	شَرِيفٌ	} فَعِيلٌ 1.
	نُجَبَاءُ	Well-bred,	نَجِيبٌ	
	شُرَكَاءُ	A partner,	شَرِيكٌ	
	فُقَرَاءُ	Poor,	فَقِيرٌ	
	غُرَبَاءُ	Stranger,	غَرِيبٌ	
	خُلَفَاءُ	A successor,	خَلِيفَةٌ	فَعِيلَةٌ 2.
فَعْلَاءُ	سُمَحَاءُ	Generous,	سَمَحٌ	فَعَلٌ 3.

17. Nouns which form their *Plurals of Multitude*

	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
in Measure أَفْعَالٌ	أَغْنِيَاءُ	Rich,	غَنِيٌّ	1. فَعِيلٌ
	أَنْبِيَاءُ	A prophet,	نَبِيٌّ	
	أَوْصِيَاءُ	A legatee,	وَصِيٌّ	
	أَوْلِيَاءُ	A friend (of God),	وَلِيٌّ	
	أَذْكِيَاءُ	Acute,	ذَكِيٌّ	
	أَشْقِيَاءُ	Wicked,	شَقِيٌّ	
	أَتْقِيَاءُ	Pious,	تَقِيٌّ	
	أَصْدِقَاءُ	A faithful friend,	صَدِيقٌ	
	أَحِبَّاءُ	A beloved friend,	حَبِيبٌ	

18. Nouns which form their *Plurals of Multitude*

in Measure فَعَالِي	فَتَاوِي	Decision of law,	فَتَوِي	فَعْلِي	1.
	ذَفَارِي	A bone behind the ear,	ذِفَرِي	فِعْلِي	2.
	سَعَادِي	A woman's name,	سُعَدِي	فُعْلِي	3.
	عَذَارِي	A virgin,	عَذْرَاءُ	فَعْلَاءُ	4.
	سَكَارِي	Drunk,	سَكْرَانٌ	فَعْلَانٌ	5.
	يَتَامِي	Orphan,	يَتِيمٌ	فَعِيلٌ	6.
	أَيَامِي	A widower; also a widow,	أَيِّمٌ	فَعْلٌ	7.

19. Nouns which form their *Plurals of Multitude*

in Measure فَعَالِي	سَكَارِي	Drunk,	سَكْرَانٌ	فَعْلَانٌ	1.
	فَرَادِي	An unit; also an attribute of the Deity,	فَرْدٌ	فَعْلٌ	2.
	قَدَامِي	Ancient; also an attribute of the Deity,	قَدِيمٌ	فَعِيلٌ	3.



OF THE PLURAL OF PLURALS, جَمْعُ الْجُمُوعِ ; or,  
THE EXTREME BOUNDARY OF PLURALS, مِنْتَهَى الْجُمُوعِ.

Of the origin and signification of this *term*, it will be sufficient for our present purpose to state, that the Arabs often form Plurals from Nouns *already* in the *Plural Number* ; as, سَفِينَةٌ “a ship”: First Plural, سُفُنٌ ; Second Plural, سَفَائِنٌ. رُكْنٌ “a pillar”: First Plural, أَرْكَانٌ ; Second Plural, أَرَاكِنٌ ; Third Plural, أَرَاكِينٌ. &c. &c.

The last of these, then, from which it is not allowable to form another Plural, goes by the above names. But the student is not to imagine that every Plural of this kind, that he meets with, is *absolutely* formed from *another Plural* ; for there are many Arabic Nouns, the Plurals of which are confined to the *above form* only, and, in reality, have no other Plurals.

This class of Plurals comprises Seventeen Measures, according to the following table.

SIGNIFICATION.	SINGULAR.	PLURAL	MEASURES.	
A claim,	دَعْوِي	دَعَاوِي	فَعَالِي	1.
Mankind,	إِنْسَانٌ	أَنَاسِي	فَعَالِي	2.
A book, letter, &c. &c.	رِسَالَةٌ	رِسَائِلٌ	فَعَائِلٌ	3.
Precious stone, &c. &c.	جَوْهَرٌ	جَوَاهِرٌ	فَوَاعِلٌ	4.
Regulation,	قَانُونٌ	قَوَانِينٌ	فَوَاعِلٌ	5.
Greater,	أَكْبَرُ	أَكَابِرُ	أَفَاعِلٌ	6.
Climate,	إِقْلِيمٌ	أَقَالِيمٌ	أَفَاعِلٌ	7.

SIGNIFICATION.	SINGULAR.	PLURAL.	MEASURES.	
Object,	مَطْلَبٌ	مَطَالِبٌ	مَفَاعِلٌ	8.
A lamp,	مِصْبَاحٌ	مِصَابِيحٌ	مِفَاعِلٌ	9.
Experience,	تَجْرِبَةٌ	تَجَارِبٌ	تَفَاعِلٌ	10.
A picture,	تَصْوِيرٌ	تِصَاوِيرٌ	تَفَاعِلٌ	11.
Eloquence,	بَلَاغٌ	بَلَاغِينَ	فَعَالِينَ	12.
A sovereign,	سُلْطَانٌ	سَلَاطِينٌ	فَعَالِينَ	13.
A register,	دَفْتَرٌ	دَفَاتِرٌ	فَعَالِلٌ	14.
Paper,	قِرْطَاسٌ	قِرَاطِيسٌ	فَعَالِلٌ	15.
A Kushmeerian,	كِشْمِيرِي	كِشَامِرَةٌ	فَعَالِلَةٌ	16.
An Afghan,	أَفْغَانٌ	أَفَاغِنَةٌ	أَفَاعِلَةٌ	17.

[N.B. The Arabic words, with the Forms and Measures in which they appear under the various heads in this Appendix, have been chiefly taken from Baillie's Arabic Tables—the most useful and correct compilation of the kind ever offered to Arabic Students in the English language.

In the selection of them, however, I have felt it necessary to introduce some further explanations; and to make such alterations in the arrangement and disposition of them as seemed to me proper and desirable.

I only wish it had been more in accordance with the nature and the plan of this work to have availed myself more copiously of the use of this most valuable auxiliary.]











